

THREE
Dialogues

BETWEEN
A Christian and a Quaker :

WHEREIN
Is Faithfully Represented, some of the Chief
and most Concerning

O P I N I O N S
OF THE
Q U A K E R S .

Together with their Method and Manner
of Reasoning in the Defence thereof.

Unto which is annexed the Quakers appeal Answered.

Published for Common Benefit by *T. Hicks.*

L O N D O N :

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A
DIALOGUE¹³⁸

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The Second Edition Corrected and Amended.

1 Tim. 3. 16. *All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.*

Cap. 2. 17, 18. *And their words eat like a Canker, of whom is Hymeneus and Philetus; who concerning the Truth have erred, saying, The Resurrection is past already, overthrowing the faith of some.*

Cap. 3. 8. *Now as Jannes and Jambres withstood Moses, so do these also resist the Truth, Men of corrupt Minds, Reprobates concerning the Faith.*

LONDON:

Printed for *Henry Hills*, and are to be sold by *Peter Parker*, at the Leg and Star in Cornhil. 1673.

DIALOGUE

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*A true Account of some of the
cheif Opinions of the Quakers, toge-
ther with their Method and Manner of
Reasoning in the defence thereof; faith-
fully represented in a Dialogue between
a Christian and a Quaker.*

Christian.



Well met Neighbor, I should
be glad to have some dis-
course with you, for I hear
you hold dangerous Errors.

*Quaker These are lies and
slanders, I know no dangerous
Errors owned amongst us.*

Chr. It is said you deny the *Authority* of the Holy
Scriptures as the Rule of *Faith*, and practise unto
Christians; and that you deny the *Person* of *Jesus Christ*,
and the *Resurrection* of the *Body*; and that you main-
tain that the *Light* in every *Man* is sufficient to guide
unto *Salvation*, not onely such as are without the writ-
ten Law and Gospel. but as well such as have; and also
that *Perfection* is attainable in this life.

Qua. *This is false, We deny not the Scriptures, nor the
Person of Christ, nor the Resurrection of the dead; but in-
deed it is true, We do affirm the light in every man is suf-*

sufficient (if heeded) to guide unto Salvation, and likewise we hold Perfection.

Chr. I should be glad if what thou sayst be true, That you deny not the Scripture, nor the Person of Christ, &c.

Qu. It is very true, and it is nothing but Envy and Darknes that suggests the contrary of us.

Chr. We will refer the debate of those Points till afterwards, but forasmuch as thou dost affirm the light in every man, to be sufficient, if obeyed, to bring to Salvation; Let us (if you please) speak a little to that, for I am not satisfied in the truth of it.

Qu. Dost thou indeed want information in this matter, or is it only to cavil?

Chr. Truly not to cavil, but that I may understand the truth; for if this opinion of thine can be demonstrated to be, what thou sayest it is, I shall be very ready and willing to subscribe to it.

Qu. I doubt not in the least of it, but do and shall stand by it as a certain truth.

Chr. That our time then may be improved to advantage in the disquisition of this Point, it will be necessary to examine it in Parts. There are three things in it.

1. An end, (*viz.*) Salvation. 2. The way and means of attaining this end; Obedience to the light within. 3. Who shall attain this end, He or They that obey this light within.

I would desire to know (1) What this Salvation is? and (2) What this light is? (3) Who this He or They are, that do obey this light, and in obeying, attain Salvation?

Qu. Thou runnest into many words and carnal distinctions, and wou'dst have thy fleshy wisdom satisfied, but I tell thee that Dust is the Serpents Food.

Chr.

Chr. I intreat thee be not angry, but give me (if thou canst) a direct and pertinent answer to these questions, what can be of nearer concernment to every Man, then to understand aright what his utmost and last end is; and what is the best way and means conducing thereunto: Be free therefore, and let me know what this Salvation is?

Qu. *It is God, when we say it will bring to Salvation, we intend it will bring to God.*

Chr. Very well. In the next place; Pray tell me, what this *light within* is?

Qu. *It is the Light of God. It is a Measure of Christ. It is of the Divine Essence; yea, it is the Divine Essence.*

Chr. You express your selves with great variety. Sometimes you say it is Christ; another time it is onely a Measure of Christ: One while it is the Divine Essence, and anon it is onely of the Divine Essence. This is a very uncertain sound. But if thou sayest, that this Light in every Man is Christ and God. I do not onely deny it, but charge it with Blasphemy. God knoweth all things; so doth not the light in thee. God cannot deceive, nor be deceived; but thou mayest both deceive, and be deceived, notwithstanding thy most diligent attendance to the light in thee: Yea, that which thou calls the light in thee, hath in many things misguided thee, &c.

Qu. *Who of us ever said, the light within every Man is God?*

Chr. *George Whitehead* in his Discourse upon this point, urged that Text, John 1. 4. *In him was life, and the life was the light of Men. If the life (said he) be the Divine Essence, the light must be so also; for, such as the cause is, such the effect must be.* From this

kind of reasoning, we may conclude not onely the *light within*, but every *Creature*, both *Beasts* and *Trees* are God. These being effects of infinite Wisdom and Power. Dost thou not tremble at this consequence?

Qu. But, George Whitehead did explain himself, and told thee, that the immediate effect must be such as the cause is.

Chr. Then it seems George Whitehead is not so infallible, but he must make use of *Meanings* to help himself at a dead list, though this will not do it. For, if this be true, then the *Natural light*, the *Firmament*, the *Sun*, the *Earth*, and the *Waters* must be God. Being the immediate effects of an Almighty creating word, *Gen. 1. 3, 6, 9, 14.* But is not this blasphemy?

Again, G. W. affirmed, *The light within must be God*, because (said he) to deny it so to be, is to deny the *Omnipresence* of God. Then it seems that the *light within*, and the *Omnipresence* of God is one and the same thing with him. Is this your Champion? may we not conclude the *Body of Man*, as well as the *light within* him, to be God, by this reason? Further, to give George his due, he offered one reason more why it must needs be so. That the *light within* is God, which was this.

The Divine life (saith he) is *immutable*. To say then the *light within* is not God, is to say God is *mutable*. Therefore concludes. It is blasphemy to deny the *light within* to be God.

If G. W. were not more then ordinarily infatuated in his understanding. He could never imagine that this Argument doth conclude the Point in question; For though it be granted, that God is an Infinite, Im- mutable and perfect Being. Will it therefore follow, that

that every thing he creates and communicates is his own Being. What Man but a *Quaker* would dare to affirm this?

Qu. Art thou sure thou dost not mistake George Whitehead?

Chr. I am sure these were his very words. Nor is he singular herein. There is a Pamphlet lately published by *Robert VVest* a Quaker, Intituled, *Damnable Heresie discovered*. Wherein he arraignes and condemnes (as guilty of *Damnable Heresie*) viz. *The denying to worship the measure of light in every man*. Many Quakers that read this particular in that Book, condemn'd it, and censur'd the person that asserted it, whence I conclude, that both he and they believe the light within is God. Otherwise to worship it would be Idolatry. And because *Robert VVest* would have us believe that herein he is not mistaken, He (*Quaker-like*) tells us in that Book, p. 6. *The Spirit which God breathed into Adam, was not mans spirit, but another, which he calls the Breath of our nostrills, The Anointed Lord: quoting (though wretchedly profaning and perverting) that Text, Lam. 4. 20. and concludes This is that true light which lighteth every man that comes into the world.* What can more rationally be infer'd from hence then this, *That the light in every man is God.* For as much as he affirms this light communicated unto Adam, was not onely Gods Gift to him, but also the Fountain whence all that light proceeds. Which is imparted or communicated to the creature: But, Darest thou stand by this Assertion?

Qu. I see thou catchest at Words. But this I do say and believe, that the light in every man is Christ.

Chr. Is this Christ within God or a Creature? If

God, then it is the same with what was said before. If a *Creature*, then it is no *Hereſe*, much leſs *damnable Hereſe* to affirm, that they who worſhip this meaſure of light in every Man, are Idolaters, for as much as they worſhip a *Creature*? Which of theſe two is it?

Qu. *We all ſay the light within is Chriſt, or a meaſure of Chriſt.*

Chr. But why do you boggle; wherefore do you not ſpeak plainly what it is. Whether *Chriſt*, or onely a *Meaſure of Chriſt*.

Qu. *Thou art not to teach us what we ſhould ſay.*

Chr. Though you will not be taught what to ſay, yet you ought to ſpeak honeſtly what it is you believe concerning this matter, eſpecially it being your firſt and grand principle.

Qu. *We have ſpoke plain enough already: That it is Chriſt, or a Meaſure of Chriſt.*

Chr. I perceive you think it is ſomething or other: But, whether it is ſafeſt for you to ſay, It is *Chriſt*, or onely a *Meaſure of Chriſt*, there you are at a loſs, being apprehenſive of thoſe inconveniencies that may attend either Aſſertion. Which by the way, let me tell thee, that thy light is very imperfect, For as much as it hath not yet inſtructed thee by what name to call it, Whether *Chriſt*, or onely a *Meaſure or Gift of Chriſt*. But, if thou ſay it is *Chriſt*, I expect proof; for to aſſert this upon thy own Authority, ſignifies nothing to me.

Qu. *Doth not the Scriptures ſay, Chriſt is in you, and that he is the life and light of Men.*

Chr. I ſee then (though you deny the Scriptures to be the Rule) yet at a pinch, you do and muſt have re-
course to them, elſe all the light you have would fail,

as to the concluding this point. However, the Scripture saith not that Christ is in every Man : For, if he were, then the Apostle did needlessly exhort the *Corinthians* to examine themselves, whether Christ was in them or no, there can be no reason we should prove our selves in this case, for (if your opinion be true) Christ is certainly in every man in the World.

To the other Text I grant, that every man is *in-lightened*, hath a *light* in them, but this doth not prove that this *light* in every man is *Christ*, nor yet sufficient (of it self) to guide to Salvation.

Qu. *wilt thou say that Christ is not sufficient?*

Chr. Christ is sufficient. But, I say, the light in every Man is not sufficient to the end aforesaid, if thou canst prove that, let me hear it?

Qu. *I will prove that it is the special gift of Gods grace, and is sufficient to heal, help, and save them that take heed to it, and thus I prove it. If it ought to be obey'd, then it must be sufficient, &c.*

Chr. This was the utmost that *Crisp* (one of your Ministry) did say for the proof hereof. But I appeale to the *light* in thee whether this be not an insufficient proof. I grant it ought to be obey'd, so ought the lawful commands of Magistrates, Parents, and Masters, yet who will thence infer, that therefore they are a sufficient rule to Salvation. If then thou canst propose any thing farther to establish thy Assertion, go on.

Qu. *I think what I have said is sufficient.*

Chr. This was *Crisps* reply: but, whether it be so, let any man judge. If thou hast any thing to say, that is more cogent and convincing, let me hear it.

Qu. Art

Qu. Art thou come to bear witness against the light of the world?

Chr. No; but I do and must (if true to the light in me) bear witness against thy absurd, and erroneous opinion concerning this light in every man, that it is *Christ*, and sufficient of it self to guide every man to salvation.

Qu. Thou bear witness! alas for thee, what is thy witness worth?

Chr. Is this reply argumentative, yea, is it not designed to divert from the matter in controversie? I say again, if thou canst evince the truth of thy position, I am willing to hear thee, if thou canst not be free and tell me.

Qu. Is there not something in thee that checks thee when thou dost amiss, and also prompts thee to that which is good; tis that of God in thee, to which if thou wouldst be obedient, it would lead thee out of thy questionings, and out of the Evil into the Truth.

Chr. I acknowledge there is something within that checks for many evils, and excites to many good things. And that I ought to shun those evils, and to do that good. But what is all this to the question; doth this prove the Light within to be *Christ*, and sufficient of it self to guide to Salvation?

Qu. If that which checks for evils done, and provokes to good, be not a sufficient rule, what can be?

Chr. Though there be many sins which this Light reproves, yet there are some sins, it reproves not; and also many Duties it discovers not, consequently no sufficient rule. Did the Light in *Saul* reprove him for persecuting the Church? doth not he himself confess, that he verily thought, he ought to do many things against the name of *Jesus of Nazareth*; yea, doth not

Christ

Christ tell his Disciples, that some would kill them, and yet think they did God service. But how could they think so, if the Light in them did reprove for it? Did the Light in the Heathen Philosophers check them for multiplying their Deities, and for not believing that *Jesus* is the *Christ*; or did it reprove them for their manifold superstitions? or were they by it directed to the right way of worshipping the true God. I demand an instance amongst the many thousands of mankind that have been convinced or reprov'd, for not believing *Jesus* to be the *Christ*, by the meer Light within, before any Light of Revelation was brought unto them.

And though I grant that the Light in thee may reprove for those sins, the common Light in all mankind will not, because thou hast borrowed much Light from the Scriptures which all have not; yet I would ask thee whether thy light doth reprove thee for thy undervaluing thoughts of *Jesus Christ*, God Man, as a Person without thee. And for accounting that blood which was spilt at *Jerusalem*, no more then of an unholy or common thing. And for casting off the Institutions of *Jesus Christ*, and therein rejecting his Authority and Sovereignty over thee; if it do, then are you as vile wretches as the Earth bears, because you so openly and wilfully sin against your light; but if it do not, then either these are no sins, or thy light is an insufficient rule.

Qu. To say we undervalue *Jesus Christ*, or cast off his Institutions, are lies and slanders, for we do acknowledge *Christ*, and do obey the Commands of the living and eternal word in us.

Chr. Methinks you that pretend to *Infallibility* and *Perfection*, should not be so lavish with your tongues,

to speak so unadvisedly. Is this a lie to say you slight the Person of Christ without you, and cast off his Institutions? Let all Men that know you judge: 'Tis true, you say, that you own Jesus Christ, but then 'tis with such a mental, and mystical Reservation, which is indeed no other then (as one saith) a meer mystical Romance. Is there any other object of your Faith but the *light within*. But is this *light within* that very *Saviour* and *Mediator* the Scripture speaks of? Is this *light within* the surety of the Covenant? if not then 'tis not the Christ, if it be, wherein doth it the office of a surety? What hath it undertaken for us, and, What are those Promises the Father hath made to it?

And whether all power in Heaven and Earth is given to this *light within*, so as to have Sovereign Rule and Dominion over all Creatures, visible and invisible. Be plain and sincere, who or what that is which you acknowledge to be the true Christ? Is it not the *light within*? if it be, then are you not guilty of most wretched deceit and equivocation, in pretending to own one thing, yet secretly intend another?

Qua. *Thou wrongest me and our friends, for we deny deceit, that is with thee, we speak and mean honestly, but thou in thy ignorant and dark mind cannot understand us.*

Chr. 'Tis thy own error and deceit that wrongs thee, all I intend, is only thy conviction and recovery, which endeavour (I think) might very well have escaped such a severe reflection, but since thou art so peremptory, that this *light* is the *true Christ*, let me ask thee a few questions.

1. Why the Holy Men amongst the Jews, and the wise men amongst the Greeks never called this *light* by this

this name, for many thousand years? and why is it said none of the Princes of this world knew Jesus Christ, since at the same time they did acknowledge a *light* to be in all Men? or is any thing more evident then that by the *light within* they understood one thing, and by *Jesus Christ* another.

2. That Jesus of whom the *Scriptures* speak was one, of whom there was many types both personal and reall. If the *light within* be the true Christ, Then who are those Persons, and what are those things that were types of it?

3. Jesus Christ was a person of whom there were many Prophecies which should be fulfilled in him, That he should be born of a Virgin, hence called the seed of a Woman; be born at *Bethlem*; should be of the Tribe of *Judah*; and that he should be cut off, not for himself, &c. I Query how all these Prophecies are fulfilled in this *light within*? Is this *light within* that seed of the Woman? and the seed of *Abraham*, and of the Tribe of *Judah*? born at *Bethlem*; if you affirm this, then why is it called the Seed of the Woman, and the seed of *Abraham*, rather then of *Lot*? and, How is it of the Tribe of *Judah*, and not of *Reuben* or *Levi*, &c. and, Whether it was ever cut off?

4. Jesus Christ was a man approved of God by miracles, wonders and signs, which God did by him, *Act. 2. 22. This very Jesus hath God made both Lord and Christ*, vers. 36. what those miracles were, we have many undoubted instances, and that one great end thereof was to prove him to be the *Messiah* Promised: if then the *light within* everyman be the true and only *Messiah*, What are those miracles, wonders, and signs that are wrought by it, to prove it so to be?

That

That which any of you have as yet said in answer hereunto hath been no more, then what the Apostle speaks of the Man of Sin, whose coming is after the working of Satan, with all Power, Signs, and Lying wonders, *2 Thes. 2. 9.* And also what may as well prove *Mahomet* to be the true Christ, as the *light* in you.

5. The Scripture saith, *on him* (that is Christ) *was laid the Iniquities of us all, He bore our sins, was a man of sorrows, and that his soul was made an offering for sin.* I Query how all this can be affirmed of the *light within*? Was this *light* ever made a curse for us? Was our Iniquities laid upon it? or was it ever cut off, that thereby it might bring in everlasting righteousness?

6. If this *light within* be the true and onely Christ, Then why was there so many sacrifices in the time of the Law typifying Christ to come? since *Moses* and the rest of the children of *Israel* had a *light* in them; if you say that *light* in them was not the *Messiah*, then you deny your principle; if it were, what significance could be in those Types respecting Christ to come, forasmuch, as he was then truly and properly in them?

7. And since eternal life is promised to them only (I speak as to grown persons under the Gospel) that acknowledge and believe in the true Christ. I Querie, whether all the generations of Christians since Christs time, till within these very few years, be not certainly lost and damned, forasmuch as they acknowledged not this *light within*, as the true Christ.

And whereas thou sayest this *light within* is a sufficient rule, I would ask of thee, Whether thou believest that God doth any thing in vain? if not; then since he hath been pleased, (notwithstanding this *light within*) to superadd by Divine Revelation other rules by Jesus Christ and his Holy Apostles. To
neg.

neglect which is both dangerous and damnable; If then, I say, what God hath done herein is not vain and needless, it will necessarily follow, that this meer *light within* is no sufficient rule. Therefore it will be our wisdom, yea our duty, not onely to attend to the *light within*, but especially to those *Revelations* of Gods mind and will in the Holy Scriptures; we being accountable for every dispensation of light, according to its kind and degree; Whether common light (that which thou calls the light in every man) The written Law. And also the Gospel.

But the farther debate hereof I shall referr to our discourse concerning the Scriptures. At present I conceive enough hath been said, to evince that the *light* in every man neither is the true Christ, nor a sufficient rule to guide us to Salvation.

Qu. I see thou art a poor dark creature, I pittie thee, thy mind is without to a body and person, to written words and letters, but we witness the life and power in our selves, which thou knowest nothing of, as by thy talking is manifest, yea 'tis manifest in the light.

Chr. How forcible are right words, But what doth this arguing reprove, I shall proceed to the next question (*viz.*) who or what it is that obeys this light, and in obeying of it be saved? For if this light be the rule; It doth suppose a subject capable of understanding it, and of yielding obedience to it. Who or what is it?

Qu. Thou art drunk with words, and carnal distinctions, I know not what thou wouldst be at.

Chr. More the pity, that thou and others of thy Perswasion should so furiously contend for this thing; And yet when desired to open and explain it to us, tell us you know not what we would be at; Do such replies

replies credit you, or your cause? If indeed thou knowest not what I aime at in this question, then thy light cannot be God, as thou sayest it is, for God knows the hearts and intentions of all men. Dost thou not see here how thou contradicts thy self? It appears to me that this opinion of thine is clog'd with such absurdities, that all the light thou hast knows not how to remove them, which was not consider'd by thee, when first thou espous'd this fancy; yet being proud, and not willing to fall under conviction, answer such as would shew thee thy folly and error, with scornful and invective speeches.

Qu. Thou art a wicked creature, Blackness of darkness is reserv'd for thee.

Chr. Was not my question plain and familiar? but, Is this answer pertinent? Is it not needful we should be informed who must obey this light? I therefore ask this Question, because many of your Ministry (as they are called) affirm, There is but *one light* in every man; if so, and this be the *Rule*; what then is the Principle? either the light must obey it self, or darkness must obey it; That it should obey it self is not to be suppos'd, for how can it be both the Rule and Subject. That darkness should obey it cannot be imagin'd; for, where a Rule is, there must be light and understanding in the Subject yielding obedience, otherwise it cannot be reasonable or acceptable service. Then there must be another light in every Man to render him capable of this obedience to the Supream and commanding light. If this be granted, there must be two lights in every man. But, how this will be proved I yet see not.

Qu. Thou art a Serpent, and the Curse of God is eternally upon thee.

Chr. This

Chr. This Language is so natural to you, that it is as difficult for you to leave it, as for the *Ethiopian* to change his skin. But wherein can such a reply as this contribute to my satisfaction, about the matter in question? If thou canst inform me who is the Subject of this obedience, I would gladly hear it. Is it the whole person, or onely a part, or is it any thing else?

Qu. Thou manifestst thy darkness, and that thou art still in the Imagination.

Chr. What need these impertinencies.

Qu. I comprehend thee, and see the Serpents subtilty in these questions. Thou art out of the truth, and drunk with words.

Chr. Either thou canst, or thou canst not answer me. If not, be so free and honest as to tell me so. If thou canst, pray then let me know who it is, Whether the whole person, or part, or something else?

Qu. I deny thy person, thou speakest thou knowest not what.

Chr. If it be not the whole person, then who, or what else is it?

Qu. I say they are foolish questions.

Chr. Shew me the folly thereof.

Qu. Thou look'st for words, but thy flesh must be silenced.

Chr. By these answers, I suspect thy ignorance and perverseness in this matter.

Qu. Alas for thee, I very well know what it is, but should I acquaint thee, thou couldst not understand, for I see the darkness that covers thee.

Chr. I intreat thee let not this serve for a full answer; but, if thou dost know, inform me, who, or what it is?

Qu. I say it is a Seed. And if thou wouldst in the meekness wait in the light, thou mightest know what it is.

Chr. Some of you call this *Seed*, a Measure of God, others of you say it is Christ, and the Spirit. If this be it that must obey the light, then thy tenent is (to me) unintelligible. For, if that which obeys, be onely the *Seed*, and this seed be the light, then this seed or light must obey it self, and in so doing be saved. If the whole person ought to obey this light, then would the whole person be concerned in this salvation. But this you cannot intend, for as much as you deny the *Resurrection* of this Body. Truly I see so much falshood and equivocation in thee, and such absurdity and inconsistency in thy opinion, that it will be to no purpose to urge this question any farther upon thee.

Qu. *Thou lier, wilt thou run away with a lie in thy mouth, I know very well these things; yea, I witness them; but thou in thy blind and dark imagination, canst not understand.*

Chr. If thou dost know, Why dost thou not acquaint me? Is it the seed that obeys, or is it the Soul in which you say the light is set up? Or, What is it?

Qu. *It is the Soul that must and ought to obey the light.*

Chr. This answer seems more plausible, yet if I may interpret it by those fancies and conceits you have of the Soul, there is as much absurdity, nonsense, and error in it, as in saying the seed must obey?

Qu. *Why sayest thou so?*

Chr. Because *George Fox* (whom you esteem as an infallible Man) tells me in his Book, entituled, *The Great Mystery*. &c. p. 68. & 100 That the Soul is part of God, and of Gods being, and that it is without beginning, p. 91. and also infinite, p. 29. All which is as much as to say, the Soul is God. If this be so, then thy opinion must be understood thus. God sets up a light in himself, which he himself is to obey, and in so doing, he shall

shall be saved. Dost thou not blush? Art thou not astonished at this folly? Could any Man that had not first offered violence to his own Reason and Light, be guilty of such madness as this is? From the Premises I do, and must conclude, That this (which thou accounts thy first and fundamental Principle) is a meer cheat, and palpable contradiction to it self.

The next thing I would enquire of thee, is this, Whether you indeed deny the Scriptures to be the Word of God, and the Rule of Faith, and practise unto Christians, as is commonly reported you do?

Qu. *We do deny the Scriptures to be the Word of God, and also to be a standing rule. See Fox and Hubberthorn in Truths Defence, p. 101.*

Chr. Let us (if thou please) discourse this point.

Qu. *It is the devil that contends for the Scriptures to be the Word of God. Thus Nailor in his Answer to the Jews, p. 21.*

Chr. We will examine that: For indeed I believe it is the devil that contends against the Scriptures as the Word of God.

Qu. *Is not Christ called the Word of God?*

Chr. How knowest thou that?

Qu. *Doth not the Scriptures say his name is the Word of God?*

Chr. Then it seems the Scriptures is the rule of thy belief in this point. Dost thou well then in denying it to be a Rule? I grant the Son of God is called the Word of God; yet this hinders not, but that the Scriptures may be called the Word of God: That is, his Mind and Will revealed to, and concerning Man.

Q. *Is there not many words of the devil and wicked men mentioned in the Scriptures? Wilt thou call these the Word of God?*

Chr. I perceive thou quarrelst this Title (of Word of God) being attributed to the Scriptures through a mistake, not considering the Scriptures in its several parts, viz. The Preceptive, Promisory, Threatning, and Historical parts. True, the sayings of the Devil and wicked men belong not to the Preceptive, or Promisory, yet they do to the Historical part: Was it not the Holy Pen-men, who were inspired to write the other parts that writ these? Are not these then part of Gods History? and also of great use to us. The Lord therein shewing the Malice and Subtilty, both of Devils and evil men against his people; notwithstanding which, the Alwise Providence over-ruled, and still did preserve his Church. Is there not a Book called *Speeds Chronicle*, wherein he speaks of persons and things in Being, long before he was born. Yet none scruple to call the Book by his name, because he relates those things to us. So here God hath by the Holy Pen-men given us this relation of the words of the Devil and wicked men. By whose name then shall this word be called.

Qu. I grant the Scriptures may be called the words, but not the Word of God.

Chr. Is any thing more evident throughout the Scriptures, then that a Collection of many words and sentences (in Prophecies, and Discourses of the Prophets, Christ, and the Apostles) are called the Word of God. Was not that word the *Pharisees* made void by their Traditions, the Fifth Commandment, wherein there are more words then one, yet called the Word of God: What Word of God is that called, *The sword of the Spirit*, Eph. 6. 17. Is the eternal and living Word as you mean, the Spirits Instrument? If not, What other word can it be, but the Doctrine of the Holy Scriptures, which the Spirit manageth to the good of the Souls of Men.

Further

a Christian and a Quaker.

19

Further, Doth not *George Fox* the younger, call many hundreds of Words by this single name, or term of a word. *A word* (saith he) *to the People of the World.* See the *Collection of his Books*, p. 57.

Qu. *I say we own them to be the words, but not the Word of God.*

Chr. I very much suspect your sincerity herein; so long as you will not acknowledge these words to be the Rule of your Faith and Practise: For, How can you own the Spirit, which (you say) gave forth the Scriptures, yet at the same time, reject the Scriptures with respect to that end for which they were given forth.

Qu. *We own the Scriptures, as a true Declaration of the Saints conditions, which conditions we witness. But thou makest a Profession of the Saints words, and in thy dark imagination runnest into their words [the Scriptures] and calls them the Word of God. And the Rule and way to know God. But what are those Words to thee, if thou dost not witness the same Spirit? To this purpose see George Fox the younger, in the Collection of his Books, p. 59.*

Chr. You say you own the Scriptures as a Declaration of the Saints conditions: Is this all? What then signifie those standing Precepts? And also those many Promises and Prophecies which are therein recorded, and not yet fulfilled. Will you call these the Saints conditions? If not, Wherefore are they written? If not to oblige our Faith and Practise? Or will you say, That all those Commands expired with those Saints, and that all those Prophecies and Promises are useless, and never were intended to be the Grounds of Faith and Hope to any, but the Saints of that time. Be plain, Why are those Precepts, Prophecies, and Promises written, if not to oblige our Faith and Practise?

Qu. We have a more perfect rule.

Chr. How shall I know that?

Qu. We witness it.

Chr. What is thy witnessing to me? Wherein doth that resolve my doubt? I will (though not granting yet) suppose thee to be a holy Man, would not the best thing in thee be thy holiness; and whether holiness, as it is in the Creature, be not a Conformity to the Rule of Duty? If it be, then it cannot be the Rule. Is not the best and noblest principle that any Man can be acted by, Love to God and Jesus Christ? And whether this love be not a part of thy duty? If it be, then that cannot be the rule of thy duty. If then the best thing in thee cannot be the Rule, I presume the worst thing in thee is not, at least should not.

Qu. Poor Creature, thou runs to the Letter, takes up all from the Letter: But, what dost thou witness in thy self?

Chr. Why no better term then Letter? Do you speak so of your own Pamphlets? Some of which are called, *The voice of Wisdom*; others, *A Testimony for God*; others, *The Breathings of true Love from the Immortal Seed, &c.* Are you not ashamed to speak so contemptibly of the Scriptures, and yet give such Titles to your own Books? But to what thou sayest, give me leave to inform thee. That thou art in the Imagination, and dost flatter thy self in thy own fancies: For, we run not to the Letter, otherwise then to search out the Mind of God contained therein. And we desire to lie under the Authority of that Doctrine delivered to us in those Letters; believing that all things necessary to be believed and practised, with respect to eternal life, is contained in these holy Scriptures, and in no other Record in the World, either without or within Men; therefore I think it but reasonable to acknowledge the Will

Will of God manifested in this written Word, to be the Rule.

Qu. *Thou runs into the Imitation, takes up the Saints words, but if thou hast not the same spirit, what are these words to thee? and if thou hast that spirit, what need of these words?*

Chr. Thy words imply, That the Spirit of God is not in all men, if so, then thy opinion concerning the sufficiency of the light in every man, cannot be true, if all men have not the Spirit?

2. They imply, That those who have the Spirit, need not these words; this is to impeach the Wisdom and Goodness of God, in causing so many needless words to be written,

3. If no need of these words, which you grant were given forth by the Spirit, then certainly there can be no need of your words, all you say and write, must be looked upon as useless to them who pretend to have the Spirit.

4. But though I should not have the Spirit in that measure the Saints of old had, I may not therefore deny the Scriptures to be a Rule. My having or not having the Spirit, cannot divest it of its Authority in being a Rule to me, since at the same time, as a Rule it directs me, How I may get the Spirit, if I have it not, and also how I may get more, if I have any measure of it.

Qu. *If thou wou'dst listen to that of God in thy Conscience, it would direct thee.*

Chr. That, of God (as thou calls it) in my Conscience, is not sufficient meerly of it self, to direct me in those things needful to be known, believed, and practised. Nor is that of God in thy Conscience, sufficient to instruct thee, as will appear in a few instances.

(1.) If neither thou, nor any other of thy persuasion could understand any thing of Adams Fall,

how *Sin* and *Death* came in the world by that means, if by the Scriptures it had not been made known unto you; That *Adam* was not only the first Man, but a publick head, representing all Mankind: Then not the meer light which every man in common hath, but the Scriptures is and must be the Rule of our belief in this point.

30 (2.) How could you have known there was such a person in the World as *Jesus Christ*, and that he suffered at *Jerusalem*, and rose again from the dead, if in the Scriptures this had not been revealed? Then not this meer light within, but that written Word must be the rule of your belief in this also. And if the being of such a person could not be known without the Revelations of God in the Scriptures, How then can propriety in such a person be known, without the help of the same Revelation, which makes him known to be. 'Tis not possible to believe a relation to, and interest in such a person, if first we know not whether ever such a person had a Being.

31 (3.) How could you call the Light within *Christ*, if some Scriptures had not mentioned *Christ* in you, and that he is the life and light of men? Give me an instance of any one person in the world (that never had acquaintance with the Scriptures) that ever called the Light in every man by this name; If none can be produced, then the Scriptures must be your rule for this.

32 (4.) How could you know that Swearing in any case were unlawful, if in the fifth of *Matthew* it had not been written, Swear not at all, which you think forbids all Swearing. Is not then that *Scripture* (though misinterpreted by thee) the rule of thy forbearing to swear?

(5.) How could you affirm we ought not to call any man Master? had it not been written, Call no man Master; Is not then that written word your rule in this case?

(6) If you your selves make it a rule for the neglect, ought

ought not others much more to acknowledge it as a rule for the doing of duty. You read there of some things called *Shaddows* (which are the *Jewish Ceremonies*) from whence you argue against the Institutions of the Gospel, which fully satisfies me by what spirit you are guided, that doth so wretchedly and wickedly interpret the *Scriptures*. You pretend to deny meanings, but that must be understood onely of such as are true, because for perverse ones, none more abound with then you. I would seriously ask you, Whether there be not the same stamp of Divine Authority upon those things commanded to be done, as on them we are to forbear? Or whether you have a dispensation to pick and chuse, do and forbear what pleaseth you? if you say so, then indeed the *Scriptures* rule not you, but you rule them.

Do not you urge that Text, *1 Cor. 11. Do this till he come*, as the reason for the rejecting the Ordinance of breaking Bread? which by the way it will not be amiss to let thee know, that thy reasoning from thence carries in it a direct contradiction to your fundamental Tenent, which is, that Christ is in all Men. I see Liers have need of good memories, you say, *Do this till he come*, that is in you, which implies, first, That he is not in every man; secondly, And that he was not then in those *Corinthians*, so that a man may be a true Christian, and yet Christ not come in him. True Christians were commanded to do this till he come.

Further, when you are charged for denying the person of Christ without you; do you not flie to the *2 Cor. 5. 16* for refuge, *Though I have known Christ after the flesh, yet henceforth I know him so no more*. Is there any authority in that Text? If not, why do you plead it? If there be, oughtest thou not to be ashamed for perverting of it? Should the Apostle mean as you would

would have him, he would directly overthrow that Doctrine he had all along established in all his Epistles, wherein his main scope was to advance the Person of Jesus Christ as God Man. But you will say then, what doth *Paul* mean when he saith, *Henceforth I know him so no more*. May not this be his meaning? Though I *Paul* when a Jew, and in my unconverted State, onely knew Christ after a fleshly manner to be a King of the Jews, and to deliver onely from outward bondage and captivity, &c. Yet henceforth from the time of my conversion, I know him so no more, for now I know him according to that design of infinite Grace and Love, which he came to carry on in the world, in being a Saviour of sinners from Sin, Death, and Hell, which before I knew not, wherein then is this Text any way serviceable to your purpose?

Many more instances I could give; from these I conclude, that if the Scriptures wrested and taken in a quite other sence then they intend, be and is improved by you as a rule, without which you could no more discourse of these things then a meer Indian. Then that of God (as thou speakest) in thee is not sufficient to direct. And if the Scriptures perverted, (much more ought it in his native and proper sence) be acknowledged as a Rule. Is it then ingenious and honest in you to deny the Scriptures to be a rule to others, when at the same time you make it (though by misinterpreting of it) a Rule to your selves; are you not ashamed of this deceit, and self-condemned of plain partiality?

Qu. Thou mistakest us, we own not the Scriptures to be our Rule, and whereas thou hast said many things to render us guilty of condemning this in others, whilst we our selves seemingly allow it to be so, which is but thy own imagination. For when we make use of the Scriptures,

tures, 'tis only to quiet and stop their clamours, that plead for it as their rule. But for us, had the Scriptures never been, we could have known what is therein contained.

Chr. As William Penn saith, the Proverb is, Give the Devil his due, so here indeed I must commend thee for thy plainness in speaking out, wherefore 'tis, you so much mention the Scriptures, not from any reverence or respect to its Authority, but only, if possible, to still the outcries of them that call for Scripture-proof; yet forasmuch as thou sayst, had not the Scriptures been, thou wouldst have known what is in them. 'Tis said, in *Ioh. 21, 25.* There were many other things which Iesus did, which if they were written every one, I suppose the World would not contain the Books: pray tell me some of those things that were done, but are not written? otherwise this vain proud boast of thine is condemned to eternal silence.

Qu. Thou wouldst have thy flesh satisfied, but that must be silenced.

Chr. A pretty excuse of thy impudence, However, I do and shall take it for granted, that thou knowest not one of those things, and that this is but a presumptuous conceit of thy own, for if not Conscience, yet thy own credit would make thee speak out if thou couldst

Qu. I command thy flesh to be silent, I bear witness against thee.

Chr. Thy Commands and Witnessing are much alike to me, for I value neither, to deal plainly with thee, I fear there is a deep design of the Devil in this, that you do so strenuously endeavour to take people off the Scriptures.

Qu. Here thou art in the imagination, we deny designs.

Chr. If barely to deny would make a man innocent, there are but few would be guilty, you are famous (or rather infamous) for this, for you scruple not to deny

your

your own words and positions, if you apprehend any inconvenience will attend the owning of them; nevertheless if thou wilt be patient, I will acquaint thee what my fears are, (*viz.*) That if once you could prevail with us to cast off the Scriptures, then might you pretend any Revelation or Message, though as ridiculous as *Mahomets*, and as false as any thing is true. And we should never know how to find out the cheat, for neither Scripture nor Reason (according to your conceits) must be made use of, the one being other mens words, and the other carnal; in this case, what security have we against Impostors, and every lying Enthusiast?

Then if *George Fox* do but say 'tis reveal'd to him the Earth is flat, it must be believ'd, because I have no rule wherewith to disprove his pretended Revelation; and if he shall suggest that there are not distinct Spirits, nor Angels, because he never saw any in the light, which certainly he should (as he thinks) if there were any, then in this, he must be believ'd, presuming, that if such Spirits there were, he should without all doubt have seen them, but he never did see any, therefore there is none, for such fancies I know *Foxes* brains have been troubled with.

I remember one of your party owing another Money, when it was demanded, answered the Creditor, *'Tis revealed to me, I owe thee nothing*; thus by this device of a pretended Revelation, thy Friend would have cheated the other of his Money; but because this was not satisfactory, replied, *I thought thy flesh could not bear it*.

Yea, how often have many of your selves been befooled and gulled by that which you call Revelation; I suppose the memory of that instance is not wholly obliterated, when some of you said it was revealed to them to go to such a place, and though many arguments

were

were used to dissuade them, they would not be prevailed with; but whence came that Revelation? but from *Paul Hobson* (who on purpose to try them) spake through a Trunck, yet could they not distinguish his voice from the immediate voice of God. *Thomas Holbrow* a Quaker in *Glostershire*, said, he had a Message from God to deliver to *James Nobbs*, accordingly he came to the place where *James Nobbs* did use to meet, but so unhappily it fell out, that he delivers his message to another person instead of *Nobbs*, who was at that instant forty miles from the place: either this message was not from God, or else God knew not *James Nobbs*, nor where he was.

Another eminent Quaker Woman in *Bristol* (one *Marshall*) pretended she had a message from the Lord to deliver to *Tho. Mercer* at *Taunton*, and thither she goes to deliver it; but so it fell out, *Tho. Mercer* was then in *London*, and she was not aware of it. Oh horrid! that such sleeveless errands should be intitled upon the Divine Majesty.

This same Woman at another time when *Tho. Mercer* was in *Bristol*, he (hearing what she pretended) went to see her, she then told him it was revealed to her, That he was come to deny his Principles; then which nothing was more notoriously false, as he presently told her.

And above all that eminent difference may not be omitted, that was between *James Naylor*, and *George Fox*, at, or after *Naylor's* publick entrance into *Bristol*, when they called each other the Children of the Devil, and departed from the light; a great party adhered to both in this opposition of their Lights and Revelations: multitudes of instances in this kind I could give; by these we may see a necessity of a known Rule, or Standard, by which we may be preserved from such Cheats

Cheats and Impostures; but because the Scriptures, if diligently consulted with, would deter persons from believing your feigned Revelations; therefore 'tis you so much endeavour to beget in the minds of Men, an ill opinion of them.

Qu. *This is a Lie, we own the Scriptures, and witness to them.*

Chr. You own them; But how? *As a Declaration of the Saints conditions*, not as a Rule of Faith and Practice; you own them, but no more, nor so much as you do the speakings and writings of your Friends.

Qu. *Who dost thou ever hear say, that they esteemed not the Scriptures so much as the Speakings and Writings of our friends.*

Chr. George Whitehead being ask'd this question; Do you esteem your speakings to be of as great Authority as any Chapter in the Bible? answered (as he himself confesseth in his Apology, p. 49.) *That which is spoken from the spirit of Truth in any, is of as great Authority as the Scriptures; yea, and greater.* But How can that which is spoken by a Quaker (supposing though not granting, to be from the spirit of Truth) be of greater Authority then that which the Holy Spirit hath spoken in the Scriptures? Why then are you so often forced (being not otherwise able) to make use of the Scriptures, to prove those things you pretend to be spoken from the spirit? Doth the greater Authority usually stoop to the less, and submit it self to be try'd by it?

Surely then if your pretences are to be examined by that Doctrine which is delivered to us in the Scriptures, and as they agree or disagree therewith, to be received or rejected; then this Dictate of G. Whitehead is not of such Authority as he imagines. Another of your Friends in London (whose name I could tell,

tell, but that I think it not convenient, she being a servant to another *Quaker*) who wondring her Master did not get some of their friends Books into the House; to which one reply'd, Can you not read the Bible? yes, said she, the Bible is a good honest thing, but I like our friends Books better. By this we may see how your Profelites are taught.

Fox and Habberthorne in a Book call'd *Truths Defence*, p. 101. say, *The Scriptures are no standing rule. And that 'tis dangerous for ignorant people to read them.* What could a Jesuit, or Romanist say more?

Thomas Holbrow (before mentioned) reasoning with *James Nobbs*, and his Wife; The said *James Nobbs* urging many Scriptures to him, *Holbrow* answered, *What dost thou tell me of the Scriptures, which are no better to me then an old Almanack.* By these instances 'tis easie to guess, and more then guess how you own the scriptures, whilst you boggle, and baffle simple minds with fair words and pretences.

Qu. *These are slanders, and lies, forg'd and brought forth in envy and darkness.*

Chr. This is your common refuge, which you think is sufficient to excuse you, and preserve your credit amongst them, who are instructed not to believe any thing (be it never so true) that tends to your disrepute, yet you must give us leave to believe our own eyes and ears: Though one while you have the confidence to speak and write thus; And another while the Impudence to deny it. This may not discourage us from giving a true account of what we hear from your own Mouths, and read in your own Books: Do you think such pittiful replies as these will convince us, either of your Perfection, or Infallibility.

Qu. *Thou art an Enemy, therefore what thou speaks concerning us is false.*

Chr. What?

Chr. What, Though I speak nothing but your own words, Are they no otherwise true then as immediately uttered by your selves? I remember *John Story* a noted *Quaker*, together with many others of your friends, when this Position was read to them, as their Tenent, *i.e.* *That the Light in every man is sufficient* (without any other Councillor) *to guide unto Salvation.* This was all that was read to them out of a Book wherein it was laid down: He the said *Story*, and the rest with him being asked, whether they owned this opinion? answer'd, they came not to be Catechiz'd; and that there might be some error in the Printer. I affirm'd this was their Tenent; and demanded which of them durst give me the Lye? They after some little pause reply'd, That was a lying Book. To which I return'd this answer; Then either this Opinion must be a lye, or 'tis a lie to say the *Quakers* hold any such thing; Which of these is it? They told me they came not to be Catechiz'd: But why were they so peremptory (think you) to speak thus? 'Twas because that Book was published by the Priests, yet whether the Priests (as they call them) did herein mis-report their notion, I shall submit to the judgement of any that ever read the *Quakers* own Books.

In like manner, when some arguments were named, That *Turner* a *Quaker* had made use of against the Resurrection of this body, *George V Whitehead* took the liberty to say they were falsely reported; and why so, onely because an enemy to them had printed them, when yet I do affirm they were *Turners* own words.

Is this to approve your selves like honest Men, to give the lie, when nothing is said of you or your opinions, but what your selves have Printed, either then what you have said is truth, or it is not? if it be, why do you boggle thus, why will you
not

not own it; be he friend or enemy that gives an account of it. If it be not true, why do you persist in it? May we not from this manner of dealing conclude, that the old Proverb is verified in you, *What is bred in the Bone, is hardly got out of the Flesh?* and that it is almost as possible for the Leopard to change his Spots, as for you to leave this accustomed evil.

But for as much as you do deny the Scriptures to be the Rule that Christians are to walk by.

I would ask you, whether they are to walk by any Rule? If not, then they must be Independent. And all their happiness, together with the way and means conducing thereunto must arise wholly from within themselves.

But if they must walk by Rule, it will then follow that there is a Rule, And indeed 'tis not to be deny'd but that Man was always under the obligation of a Rule. That Gods Sovereignty over him, and his Inferiority unto God might be acknowledg'd. To say this Rule must be the will of God revealed to us, I suppose thou wilt not deny; for 'tis the will of God which is the formal reason of the obligation: the will of God being the ground of the creation of Men and Angels.

Therefore as it is the ground of their being it must be the Rule of their acting.

The great difference then, is concerning the way and manner of the manifestation of Gods will to us. Whether it be his will revealed in the Scriptures, or only by the meer light within which every man in common is endowed with? This is the question between us, which of these is the Rule.

Qu. We say there is no other Rule nor guide to eternal life, but the teachings of the light in every man.

Chr. I deny not a light to be in every man, for the understanding and conscience being parts of the reasonable soul, these do remain still in the worst of men: Though the Rectitude be, yet the Being of these faculties is not lost.

Though this is, and must be granted, yet I deny this light in every one to be a sufficient Rule.

(1.) Because this confounds the efficient and objective cause of our obedience. The light within especially assisted by the word and holy spirit, is the principle by which, but not the Rule according to which we obey. If the Light within be the Rule, then either the light must obey it self, which is absurd, or else there must be another light in man, besides that which is the Rule. But this is unintelligible. As then Inherent corruption is nothing else but our habitual disagreement with the Rule; so inherent grace is an habitual conformity to it. Hence the writing of the Law upon the heart is nothing else but suitable impressions upon the will agreeable to the Rule of duty. Then it will follow that the light and holiness which is in the soul is not the Rule, but only an inward conformity to it.

(2) There is a greater fulness and perfection in the Revelation of Gods will in the Scriptures, then is or can be, by this meer light within, which will appear in two things.

(1) Discovering such things, that the meer light in every man cannot make known unto us.

(2) In directing those actions dictated by this light

light within, to higher and more Spiritual ends, then this meer light doth direct unto.

(1.) This light within cannot give a clear and distinct account, how sin came to be. If we consult the wisest of the Philosophers, we shall find a deep silence touching this point. In nothing were they more bewildred in their thoughts about, then this very thing: they saw that sin and misery did overflow, but they could not, by all the improvements of the light in them find out, how sin came to be.

And if this light within cannot acquaint us of the time when, nor the manner how, man was at first made; much less can we by this light be informed, whence Mankind came to be corrupted; what that Law was, by whom, and when it was first transgressed: But a full account we have of this whole matter in the holy Scriptures. Therefore;

(2.) Nor can this light within, give any account of that Remedy, which God in his infinite wisdom and will hath provided, to be a relief to man in his undone and miserable condition: That which is the rule, must carry with it a sufficient discovery of both these.

But so dim is this light within, about this whole mystery concerning Jesus Christ; that there is nothing lyes more remote from the common thoughts and apprehensions of men then this very thing: That Christ should be born of a Virgin, should dye, and that willingly for the benefit of others, should rise the third day. And to believe the things concerning him, should be the way and means, by which saln man should be

brought into a state of eternal felicity: Are not these things Paradoxes to the reason and thoughts of men naturally? That God should pitch upon this way, for Christ to be mediator and surety; and that he should make expiation for sin. I say, this would no more be thought of by any meer creature, then that the *Israelites* could have found out that way of healing the biting of the fiery Serpent; by the Brazen Serpent on the Pole to be look'd unto.

Let us observe persons under inward sorrow for sin; and whilst they are grieving for, and exceeding tender about other sins, yet at the same time opposing Christ, and believing in him; and think this to be no sin: What doth this signify, but that the Doctrine concerning Jesus Christ is wholly supernatural? Hence though they shew the work of the law written in their hearts, (there being something in conscience to do the work of the law) yet the work of the Gospel is not written in mens hearts naturally.

Qu. Thou grants this light within is sufficient to teach us to acknowledge there is a God, and can it not inform us concerning Jesus Christ; Doth not Christ say the Father is greater then I, will it discover the Greater and not the Lesser.

Chr. This was George White-Head's argument to prove the sufficiency of the light in every man to be a rule: though by it he bewrayes his own ignorance and darkness. For though men do and may acknowledg there is a God, from what they see of his works: and also that he is just, and good, and that he is to be worshipped: will it therefore follow that meerly by this light, man may know what

what the will of God is. Could either *Adam* or Angels understand any thing of this; That God would pardon a sinner by Christ; That his Son should take flesh upon him: I say could any thing of this be understood, by all that may be known of God either in his nature or works? Was not this design of grace wholly hid in the Sovereign Breast and will of God? so that it could not be known, till he himself is pleased to reveal it. I shall descend to a far lower instance; *G. Whitehead* knows me to be a living man; Therefore may he know that I must necessarily eat, drink, and sleep; yet can he not by all the light he hath, know what my will is; what I will do, or which way I will go. Then much less in this case, now under consideration, 'tis not possible for any Man, nor Angel to know the will of God, till it be revealed. Indeed if *G. Whitehead* would say and prove, that Gods sending his Son into the World, was a necessary Act in God, that he could not do otherwise; then he might say something to his purpose. But if this purpose of grace and love towards sinful man was wholly free. And did arise not from any necessity in Gods nature, but from his good pleasure and Will, then this free act of his Will, could not be known, till he himself reveal it.

Moreover, the *insufficiency* of this *light* to discover this mystery, will farther appear from the Quakers themselves; For if the *light in them*, sees no necessity of a Mediator, now he is revealed, it is certain, they could never have thought of a mediator, had he never been revealed, &c.

(3) There is an utter *Insufficiency* in this meer

light within to direct us, the right way of worshipping the true God. This is manifest from the great loss that the wisest amongst the Heathen have been, and still are under, in, and about this very thing. The multiplying of their Deities, And also of their own fancies and imaginations in their Rites, and Ceremonies, prove this. Inso much that though (in many things with respect to moral goodness) there was something commendable in them: yet for their worship, we are told it was a worship performed to Devils, and false feigned Deities.

And notwithstanding this *light in them*, they still remained under the sense of a necessity of some farther discoveries both concerning God, and his worship. Whereupon they did ordinarily ascribe more to some immediate *Revelation*, then to the meer Dictates of the *light in them*.

Yet all this is no Disparagement to the *light within*: to say that God doth make any thing more known of his will then is or can be known by this meer *light within*: For 'tis but to say that each degree of light is serviceable to its end.

Since then God hath superadded by Divine Revelation other Laws and Rules for our guidance and instruction in this matter, then it cannot be conceived that this *light within* is sufficient. The ground of all Instituted worship, is the Revelation of Gods will. Hence, though the Jews had a *light in them*, by which they might acknowledge God ought to be worshipped: Yet that *light* could not direct them as to the way and manner, how that worship should be performed; so as to please

please him. This did wholly depend upon Gods making known his will concerning this thing.

Hence it was the Positive Law that directed them to confess sin over the head of a Scape-Goat; and to testify their thankfulness by Peace Offerings; and to pray with their face towards *Jerusalem*, &c.

So in the New Testament, it is the positive Precepts of our Lord Jesus which direct us hereabouts; without which we could know no more how to perform right service unto God, than a meer Barbarian.

(4.) Neither is this *light within* sufficient to discover to us that great Doctrine of the Resurrection of the Dead. This seemed so incredible to some of old, that they deemed the Apostle mad for discoursing about it. And you your selves are great instances to confirm this truth, of the *lights insufficiency* about this point, as will fully appear, when we come to speak of this particular.

So that in short, as the *water* will not rise higher then the Spring or Fountain, whence it doth proceed; so neither will this common *light*, above its source, nature, use, and end. Wherefore affront no more the grace and wisdom of God in superadding more; for which we are to be accountable at the great day approaching.

Secondly, This *light within*, directs not our actions to those holy and Spiritual ends, which the Scripture doth. Alas, whereto doth the best of mens actions naturally tend, but to swell them with proud conceits of themselves! what is, or can be more evident then this? How

Comes it to pass that Jesus Christ, (as to the great ends of coming into the World) is so much neglected, and the stress of many mens hopes laid upon something in themselves? Hence the hope of the Hypocrite, is compared to a Spiders Web, being spun out of their own Bowels. Do we not see this, in your selves who are the greatest admirers of the *light within*. What contemptible thoughts you have of the Person, Offices, and Sufferings of Jesus Christ; that you account his blood which was shed, no more then you do the blood of a common Thief? and esteem justification by that Righteousness which Christ wholly fulfilled in his own person without us, to be a doctrine of Devils. Hence you jeer and deride such that expect to be saved by that Person.

What intolerable pride, and arrogancy have you arrived to, and all this in following (as you pretend) the conduct of the *light within*? Improving it, to the subverting and annihilating the Covenant of Grace, which is the onely way God hath revealed (since the fall) for the salvation of sinners; surely, then this *light* which instead of directing what you do in a way of subserviency to the ends of this covenant, doth directly oppose it, is in that so far from being a *sufficient rule*, that it ought to be rejected.

If then this *light within* carry not with it such a stamp of Sovereign Authority. And if its discoveries are not so extensive and full, as that which is made known in the holy Scriptures. And if it direct not our actions to those ends, which the Scripture doth, then not this *light within*, but the Revelations of Gods Will in the *written word*, must be

be the Rule. Hence the dayes of the Gospel are called the last dayes; because we have not only the clearest and fullest, but the last Revelation of Gods will, both concerning Religion, and the way of Salvation by Jesus Christ, that we are to expect in this World.

Qu. *By what Rule shall we be convinc'd that the Scripture is the Rule, and hath this preheminance above the Spirit? thus Whitehead in his Apology, pag. 48.*

Chr. When Men have espoused notions propitious to the principles of pride and self flattery that is in them, 'tis hard to convince them of their mistakes: hence 'tis, that meer conjectures appear to them as the most convincing demonstrations: Otherwise G. Whitehead would never please himself with such a groundless question as this is. *We oppose not the Scriptures to the holy Spirit, but to the light within.* Therefore Whitehead deals deceitfully (like himself) in this question, Sets up a man of Straw; a figment of his own imagination, and fights with that.

I do therefore return him this Question, By what Rule shall we be convinced that the *light within* is the Rule, And hath this preheminance above the Scriptures? let him give as good reasons why the *light within* should have this preheminance above the Scriptures, as we have given why the Scriptures should have the preheminance above the *light within*. And the Controversie between us would soon be issued.

Qu. *What Rule had the Patriarchs? Had they any Scriptures? Was not the light within sufficient to them? if so? why not now?*

Chr.

Chr. For me to put you upon proof, that they were wholly left to the meer teachings of the *light within*, would be a task too difficult for you to undertake. Forasmuch as they were instructed, by Dreams, Visions, and by Angels, about things to be done, beyond what the meer *light* in them could dictate. But though they had not such written Laws and Rules, as afterwards God was pleased to vouchsafe to his People, this can be no argument against that which now is farther revealed to us, for our instruction, both concerning our knowledge of God and his Worship. Did ever such an objection as this drop from the mouth of *Moses* or any of the godly at that time? Did they say, Lord, our Fore-fathers were not governed by written Precepts, and what need we? Are we to prescribe to him, who hath absolute Sovereignty over us, what that *Rule* is, by which we will be governed? Would such disputing Divine Authority and goodness, have befieemed them? If not, then have you a liberty to do what they did not dare to pretend to. Is any thing more evident, then that those Laws God gave to *Israel*, were a more perfect discovery of his Will to them, then either themselves before had, or was vouchsafed to other Nations at that time? And, is it not with respect to those Written Oracles, that they were advanced in dignity and priviledge beyond any other People? *Rom. 3. 1, 2.* For which cause Salvation is said to be of the Jewes. Inasmuch as they had the meanes of Salvation more eminently and peculiarly then any other Nations besides had. And so severe was God in keeping up the Authority of that written LAW, that who-soever should seek to draw them off from it, (though

(though it were under the pretence of Dreames, yet) they should be stoned to death. *Dent.*

Qu. Is then the Bible thy God? Is that Ink and Paper thy Idol? away with it. *VV*as not the Spirit before these words? That spirit we witness.

Chr. The Bible is neither our God nor our Idol, but the means of our knowing God, and how to pay our homage to him. For this cause we dare not throw it away, the words and matter therein being dictated by the Holy Spirit, we think our selves obliged to hearken, and be obedient thereunto: But it is not the Paper and Ink that your spite is so much against, as the sense and meaning. 'Tis this Test your souls dread; for so long as that is attended to, your Impostures can gain little or no credit.

Qu. How many have the Scriptures, that yet are never the wiser nor the better.

Chr. How many have the Light within, yea and admire it, and pretend to walk up to it, yet are as ignorant and as wicked as any? Thou knowest this is true by many Horrid Instances.

Qu. That is because they do not take heed to it.

Chr. So say I, the fault is not in the Scriptures But in themselves, that those who have them are no better. Did they seriously read, believe, and obey, what is therein written, they would be both wiser and better. This very objection is answered, *Rom.* 3. 3. For what if some believe not, shall their unbelief make the faith of God without effect.

Qu. 'Tis dangerous for ignorant People to read them:

So

So Fox and Hubberthorne in *Truths Defence*, pag. 101.

Chr. Then you would have us believe, when you dissuade people from the Scriptures, it is in meer kindness to them, to prevent their danger. But of whom learned you to be so kind? Was it from the *Light within*? or some Franciscan Fryar?

But if there be such danger in ignorant Peoples reading the Scriptures? How then shall they be instructed in those things that concern their eternal welfare?

Qu. By attending to the *light within*.

Chr. But what if this *light within* cannot fully instruct them?

Qu. They need not doubt that.

Chr. But they may: multitudes have pretended to follow this *light within*, yet have been deceived and misguided: and we see that the *light* in one man teacheth one thing, and the *light* in another a direct contrary, even amongst your selves; so that there can be no certainty of truth or error, sin or duty, by this. For that which is sin to one Man, is and may be duty to another: And consequently sin is nothing.

Qu. For their help, they would do well to attend upon our Ministry.

Chr. Sure you are not in earnest. Have you so often called people from *outward teachings*; and do you now set up what you have so long opposed and cryed down? Doth not this proclaim aloud the insufficiency of the *light within*? And all your clamorous outcries against others, vain?

Qu.

Qu. *Nay our Ministry doth only direct to the Light.*

Chr. What needs this Direction, if the *Light* be every way sufficient? But admit they should attend your Ministry, How shall they know that what they say is true?

Qu. *They cannot deceive them, for they are led by an Infalible Spirit.*

Chr. But what assurance can they have of that? Many may pretend (as you usually do) to speak immediately from the Spirit, and yet lie; must they venture their eternal states merely upon the credit of your Ministry? (and amongst others such as *Fox*, *Dewsberry*, *Atkinson*, *Whitehead*, *Crisp* and *Penn*, &c. that are so exceedingly corrupt, some of them in Morals, others in the Principles of Religion:) I see then 'twill to be safest to keep close to the Doctrine taught in the holy Scriptures; that will not deceive; but you both may and do deceive.

From the whole I apprehend thus much: that you are very sensible of an inconsistency in your opinions, with that truth delivered in the Scriptures; and that you can never (as you would) obtrude upon others, the lying fancies of your own brains; till first you do prevail with them to reject the Scriptures. Hitherto it is, that all your quarrels against the written word tend.

Having heard your opinion concerning the Scriptures, pray acquaint me honestly and truly, what you believe concerning the person of Jesus Christ?

Qu. *We believe he is the Son of God, and that as concerning the flesh, was Crucified and put to death at Jerusalem, &c.*

Chr.

Chr. This profession I confess carries a fair shew, but may I take it (without equivocations and meanings) to be the true and sincere belief of your friends?

Qu. *Yea verily.*

Chr. Verily I much doubt it, forasmuch as you frequently taunt at those that profess their belief in, and expect to be saved by this Jesus; as believing in a person without them, saying Christ is within: and there is no other Christ but that within every man. If this be so, (as thou knowest 'tis true) how can I believe you really mean as you speak, when you do so palpably contradict yourselves?

Qu. *We speak and mean sincerely, but thou understandst us not.*

Chr. I remember *Crisp* (one of your Ministry) asked me what Christ I owned? I told him, I did not believe any meer principle or spirit in men to be the Christ, because such a meer principle was not capable of suffering that which Christ suffered: *Crisp* said, *This was Blasphemy.* But, Is this Blasphemy, to say the light within cannot be crucified? I farther told him, That the Christ I believ'd, was no other then that person the Scriptures speak of. The Word made flesh, God manifested in the flesh, called Emanuel, God with us, not the meer Godhead of the Son, nor the meer manhood, but God and Man united in one person, that is the Christ.

To which *Crisp* replied, *Then I know the beginning and Date of thy Christ.* I asked him whether he considered what he said? He answered, *I say again, I know the beginning and Date of thy Christ;*
many

many other Quakers then present heard this, but contradicted him not; whence I conclude, 'twas the mind and sence of them all. If this be true (as many credible persons in *London* can testify,) then whether it be not an apparent contradiction to what thou didst before profess? And whether that profession of thine be not deeply guilty of equivocation and deceit; Speaking one thing, yet really intending another: also bringing in another Christ and Gospel, which is by *Paul* pronounced Accurst, *Gal. 1. 8, 9*. Doth not this Speech of *Crisps* carry with it a plain denial both of the divine and humane nature of Christ? For if he know the beginning and date of this Christ, then he is not God; for as God, he was before all beginning. And if he know the Date of this person, (*viz.*) When he ceased to be; Then there can be no such person in being as Christ.

Qu. *Alas for thee, these are thy own Dark Imaginations.*

Chr. Call them what you please. Thus I am certain *Crisp* spoke. But if thou canst explain his words, and render them more intelligible, and consistent with what at first thou didst profess; I am very willing to hear thee.

Qu. *I say again, we do believe in a Christ which dyed at Jerusalem.*

Chr. *Richard Stubbs* a Quaker, asking *Elizabeth Wetherly*, how she expected to be saved; she answered, by that Jesus who was born of the Virgin, and dyed at Jerusalem; *Stubbs* told her that was the false Christ, and an Antichrist. But that you may not think this was a hasty word dropped from a novice Quaker: Hear what *George Fox*,
(your

your great Prophet) saith in his great Mystery ,
 ' p. 206. *If there be any other Christ but he that was
 ' crucified within, he is the false Christ. And he that
 ' hath not this Christ that was crucified within, is a Re-
 ' probate. And further saith, pag. 207. That Gods
 ' Christ is not distinct from the Saints, and he that
 ' eats the flesh of Christ hath it within him, p. 210.*
 This he speaks in opposition to them, who af-
 firm'd Christs absence from his People, as to his
 corporal presence; can any man be more plain in
 denying the person of Christ without him? Yea,
 Doth he not in effect say, That he is the false
 Christ? Let me propose this Question: Is this Christ
 within, God or a Creature? if God; I ask, How
 can God be crucified? Wilt thou dare to maintain
 this Blasphemy? If a creature; Are you not then
 ashamed to make such a noise and trouble in the
 World about this *light within*. Which after all
 that Homage and Worship you have given to it,
 appears to be no more then a meer Creature. Is
 it not true then, that you who worship this *light
 within*, are as gross Idolaters as they who worship
 the Sun?

*Qu. These are slanders and lies, we own that
 Christ which dyed at Jerusalem.*

Chr. You may satisfie your selves with such Im-
 pertinent and ridiculous answers; Though I can as-
 sure you, these are the words of your Friends, and
 never were (as I know) retracted by them, nor
 contradicted by any others of you: yet seeing you
 affirm that you do believe in that person that dyed at
Jerusalem be ingenious, and acquaint me wherefore
 he came into the World; and for what end did he
 suffer?

Qu.

Qu. To be a living example to all Generations, saith Naylor in his *Love to the lost*, printed, 1656. pag. 36.

Chr. Is this all? Did the word take flesh, and was the flesh crucified for no other end and purpose, then merely to be an example? Then all the Generations of men Good and Bad, that dyed before the appearance of the word in flesh, could no ways be concerned in the ends thereof: For, what use or advantage could an example be to them that were dead before? Certainly this is not all thou hast to say to this point.

Qu. He came to work Redemption.

Chr. This is nearer the matter; I *Quere*, for whom or what, did he work this Redemption?

Qu. There is a seed to which the promise of Redemption is, which seed is that which only wants Redemption; thus Naylor in the aforesaid Book, pag. 47. 48.

Chr. Naylor saith, That Christ is the election and the elect seed, pag. 32. and Fox in his *Great Mystery*, pag. 224. tells us, the seed to which the promise is, Is that which hath been laden as a Cart with sheaves, by the sinner, which seed is the Hope Christ.

If then Redemption be of this seed, and this seed be Christ, either there must be more Christs then one, or else Christ came to redeem himself. Again, that Christ without, you esteem to be but a creature whose beginning and Date you know; but the seed within you is God. Tell me seriously, whether a creature can Redeem the Creator? Is this according to the pattern of wholesome words, that form of sound Doctrine; or is it not palpable canting? Dare you pretend to be guided by an infallible spirit, and yet be guilty of such gibberish

berish and folly? Was Christ within ever under the curse, or a sinner? For such that were sinners and under the curse, Christ dyed for. *Rom. 5. 8. Gal. 3. 10. 13.* Again, if *Christ without*, came to redeem *Christ within*, why is it you slight the Redeemer as a person without; or doth that seed or light in thee which he came to redeem, teach thee to be so unworthy and ingrateful to its Redeemer as to have all the glory and preheminance ascribed to it self?

Qu. Here thou shewest thy dark mind, and that thou art still in the Imagination, understanding neither the Redemption, nor the Seed.

Chr. Doth this answer become the seriousness of the matter under consideration? I intreat thee (if thou canst) explain this Riddle to me; How this *seed within* which you so often call a *measure of God*, yea God himself. This which you have so much magnified above all that is without. How this should be redeemed by Christ without? For I profess I understand not this paradox, as you pretend to do.

From the whole I am very well satisfied how you own that Jesus which dyed at *Jerusalem*, and do believe that if you live and dye with those unworthy and base thoughts you now have concerning him, that you will be in danger of eternal Ruine.

I shall proceed to another question, whereas you affirm *Perfection* attainable in this life, I would know what it is you mean by *Perfection*?

Qu. Dost thou deny *Perfection* attainable in this life; is any point more plainly asserted, then this, in that which thou callest thy Rule, (viz) the Scriptures?

Chr.

Chr. If the Scriptures be not thy Rule why dost thou argue from them?

Qu. Not because I own it to be so, but thou dost, and I would convince thee by them.

Chr. But if the Scriptures be not the Rule, nor a full declaration of the mind and will of God to us. How shall I know whether what thou wilt urge from them be true or no?

Qu. Dost not thou call the Scriptures the word of God, and thy Rule: will it not then be sufficient, if by them, I prove perfection attainable in this life?

Chr. If no other medium can be thought of so fit and apposite for the determining of this point, do not you then make them to be your Rule herein.

Qu. I wonder thou shouldst insist so much upon this, since I have told thee I own it not as the Rule, only I would convince thee by it.

Chr. But if there be any other way, of greater Authority then this, by which this point may be proved, why will you not urge it?

Qu. There needs no other medium be made use of to thee.

Chr. Then I perceive you are forced as much as any others to borrow from the Scriptures, without which you can no more prove any thing either concerning Christ, or perfection, then a mere Indian. Therefore seeing thou wouldst be at a loss should not the Scriptures be admitted, (in this case of necessity) I am very willing they should determine this question. But first I would know what thou mean'st by perfection?

Qu. Now thou run'st to meanings, but we deny meanings.

Chr. Something there must be wherein you differ from Christians in this matter ; 'Tis but reasonable I should know wherein that difference lies. For they say, *Perfection* in the language of the Scriptures, (which thou admittst should be the Rule by which this controversie should be determined) often signifies sincere and upright. Thus *Job*, *David*, and other holy persons were perfect ; yet this is not satisfactory to you ; what more do you intend ?

Qu. *We hold a perfect freedom from all sin in this life.*

Chr. I wonder not then, that Christians should dissent from you herein ; and if I may judge of this notion by your course and practise, it causeth much pride, presumption, hinders all holy fear, humility, self-jealousie, watchfulness, and industrious endeavours to persevere in a holy course to the end.

Qu. *Alas for thee ! where wouldst thou be perfectly free from sin, if not in this life ?*

Chr. In Heaven, though thy question Imports, as if there were no such state after death, wherein Believers shall be perfect. However, If thou wilt prove a perfect freedom from all sin (that is of all kinds, and degrees of sin) in this life, thou must prove it to me, either by Scriptures, or instances of any person (Christ excepted) that ever attain'd to such a perfection.

Qu. *Wilt thou plead for sin, and for mens living in sin ?*

Chr. God forbid ; I distinguish between sin being in men, and mens living in sin. If thou canst prove a perfect freedom from sins inherency, that there is not any degree of it remaining in the best of men in this life, let me hear it ; but remember thou must prove it by Scriptures, or Instances.

Qu.

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Qu. I will prove it by both, (1) by Scriptures, Phil. 3. 15. *As many as are perfect be thus minded*, Mat. 5. 48. *Be perfect as your Heavenly Father is perfect.* (2) by instances, many of our friends do witness it.

Chr. That Text, Phil. 3. 15. proves it not; for the Apostle speake just before, that he was not perfect, ver. 12. that is, had not perfectly attained. *Let us then us many as are perfect be thus minded.* How minded? To press towards the Resurrection of the Dead, Had they been perfect in thy sence, this exhortation was altogether needless. Therefore by perfection no more can be understood in this Text, then sincere, or upright, accompanied with an earnest reaching after perfection, as Paul did.

For that Text, Mat. 5. 48. *Be perfect as your Heavenly Father is perfect.* I presume thou intend'st not that we should be perfectly powerful, wise, and good as God is; for then we should be God: What then is the meaning of the Text, but this; Be merciful as your heavenly Father is merciful: That is, love your enemies; do good to them that hate you: The context clears this. These Texts therefore are of no advantage to your position, yea that *perfection*, this Text persuades unto, sufficiently proves your *Imperfection*, considering how little you abound in love to your enemies, and to them that hate you. Inasmuch that your consciences must needs stand convinced (if not fear'd) of extreame Imperfection and wickedness.

Secondly, As to thy instances; thou sayst many of thy friends witness it. Though this proof be no other then a proud opinion of your selves, arising from pride and self-flattery in you; yet I shall

I shall examine some of them. (1) There was one of thy friends that pretended to perfection; yet that same person I proved guilty of Blasphemy, in saying the Kingdom of Heaven was in his Dog. The same man (as if he had respect neither to God, his word, nor his own credit) interprets that Text, *Lam. 4. 20.* (which intends a person) to mean the Spirit of God in man, which he calls *the Anointed Lord*, as you may see in his Pamphlet, intituled *Damnabie Heresie Discovered*. Are such instances as these, the characters of a Perfect Man?

John Bolton, another of thy friends, said he was perfect. Nevertheless, this *Bolton*, did lately before many witnesses, call the eternal God to witness that he knew not such a Man, when yet that person was his intimate acquaintance. He having (as appears) let slip some unadvised words, in the hearing of that Man and his Wife. To whom in a little time he went (though he so solemnly protested he knew no such man) and enquires whether ever he spake such words in their hearing? They justified he did; he then again calls the eternal God to witness, that he never said so. This kind of saying and denying is ordinary with this *Bolton*, which I am certain is far enough from being the property of a sinless man.

3 *George White-head* (whatever his boasts are) is no perfect man; for I have, and can prove him guilty of deceit and falshood in matter of fact. Insomuch that meeting him alone in the street, I asked him, (not in an assaulting manner as he reports) but soberly, whether he was not ashamed of that Paper he had given out, wherein he pretended to give an account of a discourse betwixt him

him and my self, a little before ; He giving no satisfactory answer. I told him he was a Knave ; that is a false deceitful man, which the old man, or something else in him could not well bear. The reasons why I so spake, were for denying his opinions, when charg'd with them ; (*viz.*) Denying the person of Jesus Christ, and the Resurrection of the Body : He call'd this *an impudent lye, and slander.* But that he and the Quakers are guilty in this matter, and do really deny as before charged ; I will undertake to demonstrate to any person, our discourse was only upon one of these, (*viz.*) the Resurrection of the Body, whether he be innocent herein, I shall referr you to the discourse following, touching this point : wherein you have the summ of what he said, and believes concerning it. If then it do appear that he and the Quakers do deny the Resurrection of the Body ; then *White-head* is not only guilty of deceit, but his evil is the more aggravated, from his calling this an Impudent lye and slander.

2. He that shall give a false relation of what another man asserts, and do it wilfully, (as appears he hath done, from his own confession in that very Paper, acknowledging explications to be given of those positions he mentions ; yet give not the least hint what those explications were) I say such a man is false and deceitful : but thus hath he done. Wherefore I am so far from believing he is perfect, that I confess my self to remain under the settled perswasion of his Imperfection and dishonesty. And whereas he is pleased to call this Rayling, let him read *George Fox* in his *Great Mytery*, pag. 62. And he will there be

informed, that to speak truth, is not to give bad words.

Further, this *White head* pretending to give a relation of what hapned, at a meeting in *Devonshire-House*, the 18th. of the seventh moneth: doth it with so much partiality, as renders him guilty of very great Imperfection. Sauth he, The Baptists seem'd more like Beasts then Men; and made a hydeous noise, when answers should be given. Whereas *White-head* cannot be ignorant that he had more liberty to speak for himself, then his opponent was allowed. Neither had *White-head* those interruptions and Affronts by the Baptists, as his antagonist had from the Quakers; who manifested as much Rudeness, as the worst sort of men are wont to do to their opposers. But *George White-head* often speaking, as if he would answer the Question did little more, (as his own narrative shews) then multiply repetitions of what he at first said; which was so burdensome to the company, that therefore they called upon him, (which he calls clamours and hideous noise,) To speak directly to the Question, (*viz*) Whether this Body of flesh and bones shall rise again? To which *White-head* answered, *That this Body of flesh and bones shall not rise again.* Yet so it is, This answer of his is wholly left out of that Narrative. But why it should be omitted, I see no reason; except that either his conscience was not so good, as to teach him to give an honest and impartial account; or else that his memory was so bad that it occur'd not to his mind when he was writing that Narrative. If either of these, then 'tis evident *White-head's* faculties have not arrived to that

Re-

Rectitude as is meet they should. Hence I conceive it to be more proper for him to be angry with himself, for being deceitful, then with another for telling him he is so.

4. George Fox that wrote the *Great Mystery of the Great Whore*, whome the Quakers esteem as one most eminent amongst them. There is enough in that Book to prove him to be both a deceiver, and a Blasphemer; those few instances before given of some of his opinions, may put us beyond all doubt in this matter.

Moreover, this Fox hath publicly been detected in many instances, for misreading or perverting the Scriptures, and that deliberately in his Books. See a Book, called *The Spirit of of the Quakers Tryed*. Printed, 1672.

Many more Instances I could produce, and give such Characters of their imperfection; but these may suffice to shew the Invalidity of this proof from your friends, pretending to witness perfection.

Qu. *If all this were true concerning these persons, it follows not, but that they might attain to perfection in this life.*

Chr. To press towards perfection is Our duty. But whether it shall be the priviledge of any on this side Death, I question, but that any Quaker can arrive to Perfection (in the way they are in) I believe is utterly impossible, except it be to be more perfectly the children of Death then they were before. Is this the way to be perfectly free from sin, to deny the Person of Jesus Christ, without them, to slight his institutions, to abandon the Scripture as the Rule? We may as reasonably

sonably conclude, that the way for a man to have perfect health, is to eat Mercury as his common food, and to drink the juice of Toads and Spiders as his common Drink.

The next thing I shall propose, is, Whether you believe the Resurrection of the Body?

Qu. *We do believe it, and whatever is said otherwise of us are lyes and slanders?*

Chr. What then doth Turner (one of your friends) mean by these arguments? (1) *If the bodies of men rise again, then there is a prebeminence, in the bodies of Men above the bodies of Beasts, which is to give Solomon the lye. Eccles. 3. 19* (2) *If the bodies of men should rise again; this is to give Job the lye: who saith, the Eye that sees me, shall see me no more, Job. 7. 8.*

And thirdly, *That flesh and blood shall not inherit the Kingdom of God.* Is not the Import hereof a manifest denyal of the Resurrection of the Body?

Q1. *I say we own the Resurrection of the Body, and wilt thou in thy envy and darknes say we deny it?*

Chr. Forasmuch as I am certain many of your ministry have opposed and disputed against this Principle. How can I but think you have some secret reserved meaning, (like the Jesuitical equivocation) coucht under this Profession.

Q1. *We deny meanings and deceit; we speak in plainness and simplicity, what we believe.*

Chr. What signifies your denying deceit in words, so long as you are so notoriously guilty of it, in practice. I desire thou wouldst honestly inform me what that body is, thou believest shall rise again?

Que. *Wouldst thou have me to be wise above what is written?*

Chr.

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Chr. By no means, It would be thy mercy, wert thou wise according to what is written. But why art thou so modest now, not to pretend to be wise above what is written? since thou hast so often denied the written word to be the Rule; advancing the *light within* above it. Surely then this seeming modest pretence, is but a cover to hide something, thou wouldst not have me or others acquainted with.

Qu. Is it not written, thou fool that which thou sowest is not the body which shall be, but God giveth it a body as pleaseth him.

Chr. Thus *White-head* replied, and *George Fox* the younger speaks to the same purpose. To Fools [saith he] *thou say this body of natural flesh and bones shall rise. I say the body which is sown is not the body which shall be. I quere* whether both these persons do not tacitly deny the Resurrection of the Body?

Qu. In no wise, for we say every seed shall have its own Body?

Chr. But answer directly, shall this body rise again? if not, what seed that is, which shall have its own Body?

Qu. I must answer you in the Apostles words where-with he answered such Fools as put the same question, *I Cor. 15. 35, 36, 37, 38. Thou Fool, that which thou sowest is not the Body which shall be.*

Chr. This answer *White-head* said is sufficient for such busie intruding Fools. But he would do well to examine who tis the Apostle calls Fools; not they that believed, but they that deny'd the Resurrection of the Body. Twas persons of the same perswasion with the *Quakers* in this point. What say you is that which God giveth a body to as pleaseth him?

Qu.

Qu. 'Tis that which the Apostle saith, to every seed its own body.

Chr. What is that Seed?

Qu. Thus being unsatisfied with the Apostles answer you obtrude Questions.

Chr. The Apostle saith, *It shall be raised*, that *IT* can have reference to nothing else but the Body which dyed. *It* is sown in corruption; *It* is raised in incorruption, 1 Cor. 15. 42, 43, 44. And *his Mortal shall put on Immortality*. This corruptible shall put on incorruption. vers. 53, 54.

Qu. Doth not the Apostle say expressly, vers. 37. *The Body which thou sowest is not the body which shall be, &c.*

Chr. Yes, and he doth as expressly tell us, *This Mortal shall put on Immortality*. The Apostle then in pursuance of his own Metaphors, (though Metaphors as we say run not of all four, yet it agrees in this) that the Body given *It*, is the same for substance; the same that was sown, *It* is not quickned, except *It* dye, ver 36. To this purpose he speaks elsewhere. Rom. 8. 11. *shall quicken your mortal Bodies*; can any other be meant by mortal, then the same for substance, only called a Body given to *It*; because it is so changed from *Its* accidents of corruption and mortality. According to that, *He shall change our vile Bodies*; Phil. 3. 21. This cannot be meant of a new created Body; because such a Body cannot be said to be either *Vile*, or *Changed*. If then this, *It* be not the body which dyed, but another. How can that be called a Resurrection, for that supposeth the same? If another, then 'tis more properly a creation of a new body, then the Resurrection of the Body. Be plain with me and let me know what this *IT* is? And what

what *this mortal* is, that must put on Immortality? 'Tis express, the Apostle treats of the Resurrection of the Dead. Consequently the *Body* which is raised, must be the *Body* that was *Dead*. If not this body, Is it the Soul? This you cannot intend; for you say the soul is part of Gods being; and consequently that Dyes not. If not this, is it the *seed*, that which you call the light and spirit of God in the soul This neither can be asserted, for that also you say is God. If none of these, neither the body nor the soul be this *IT* which shall be raised; I *quere*, how the Saints can be concerned in the comfort of the Doctrine of the Resurrection of the Dead? therefore I intreat thee to answer directly; shall this body rise again or not?

Qu. *This body of flesh and bones shall not rise again,* said George Whitehead, before many witnesses.

Chr. Is not this a denial of the Resurrection of the body?

Qu. *Nay, for though I believe not the Resurrection of this body, yet I do of a body; for every seed shall have its own body, &c.*

Chr. George Fox the younger, in the collection of his books, pag. 210. saith, *There is a seed of the Serpent, and the seed of Christ; and they that discern the body of each seed, are not the fools which are questioning how the dead shall be raised, and wish what bodies they shall come forth? for they know that all man-kind will be found in one of these two seeds.* But Fox doth not inform us what this seed of Christ, and the seed of the Serpent is; each of which (he saith) shall have their own body. And since he calls them fools, (that is the Apostles and all true Christians) that say this body of flesh and bones shall
rise

rise again; 'tis manifest Fox intends another body: But what body (according to his Tenents) is utterly unintelligible.

For if this *seed* of the Serpent be only sin, and the *seed* of Christ only grace or, the *light within*; then Fox must be understood thus. That 'tis only sin and grace which shall rise again; But if sin be but an accident, how can we conceive that this should rise without its subject; And if grace only shall rise, then it must be said of it, *That it was sown a natural, corruptible, and mortal body*. And if the body rise not, then grace also shall be raised without its subject. Is it credible, That this should be all the Apostle intends by the Resurrection of the Dead? Are such dictates as these according to that form of sound doctrine which Christians should hold fast unto? or is it imaginable that persons thus speaking are guided by an Infalible Spirit, as they most wickedly pretend?

Qu. *Thou in thy envious and malicious mind mayst report, that we deny the resurrection of the dead body, but we will say it is an impudent lye; for we believe the Resurrection of the body, though we know not what that body is which shall rise.*

Chr. Thou saidst before, the *light within* was the Divine Essence, and now thou sayest thou knowest not what this body is: either then thy *light within* thee is not God, or God knows not all things: But if God do know all things, and consequently what this body is which shall rise; Then what thou affirm'st of this *light within* is a lye.

But is there not hypocrisie and deceit in this pretence; Thou sayest there is a body that shall rise, and dost thou not know what body thou meanest,

a Christian and a Quaker. 61

meanest, though thou thus speak ? If it be truth which thou believest, why art thou not willing to speak it out ? And since thou art not free to do that, Give me leave to relate what I know many of your friends do indeed believe, and have asserted concerning this matter. *We own* (say they) *the Resurrection* ; That is, *we witness it*. But what is it you witness ? *The Resurrection of the seed* ; what then is this seed ? 'Tis *the light, 'tis Christ in you*. But is this all the Scriptures intend by the Resurrection of the dead ? was *Christ* and the *light within* sown a natural, a mortal, and a corruptible *Body* ? Is this your witnessing to the Scriptures ? not only to deny the Doctrine therein delivered, but in the stead thereof, assert and maintain blasphemy ? I stand astonished, that if thou hast such a light in thee, as thou pretendest ; it doth not condemn and reprove such wicked and perilous conceits.

Qu. Alas for thee thou vain ignorant man, thou knowest not these things, but speakest evil of what thou understandest not.

Chr. These are your common, (though ridiculous and childish) reflections, but how they will secure you from the just censure of judicious and godly persons, I see not : was ever any persons (the Jesuites themselves) more apparently guilty of equivocation and deceit then you are ? The Scriptures speak of the Resurrection as a thing to come ; but you intend it of something past, and witness in your selves, what is falsehood and deceit, if this be not ? The Scriptures speak of the Resurrection of Christ in his own person, as of the first fruits, as the pledge and pattern of the Resurrection of his people. That Resurrection of
Christ

Christ in his own person is past, and he shall never dye more. *Revel. 1. He was dead, and is alive, and lives for ever.* And you speak of no other Resurrection, but of Christs dying and rising in you. Is this the language of the holy spirit speaking in the Scriptures, or is it agreeable to it? Is it not easie to guess by what spirit you are guided? And is not the import of thy opinion hereabout, a palpable denial of all future and distinct Beings and Existencies after Death? And can it have any other tendency, then to all kind of impiety and irreligion? *For if the dead rise not, then Christ is not risen;* and all preaching and believing is no other but an imposture and fancy, and the Apostles are found false witnesses: And if the soul return into God being a part of God, (as that great impostor *George Fox* affirms) what need any man at all to be concerned about Religion? For whether we do good or evil, 'tis all one as to the event; for the body perisheth for ever, and the soul cannot miscarry, being God, 'Tis no wonder then you reprobate the Scriptures, and the person of Jesus Christ without you: Forasmuch as cleaving to them, signifies no more as to the issue, then the rejecting of them. Thus do you undermine the very foundations of Faith, Hope, and Holiness of life, like *Hymeneus* and *Phileas*, *2 Tim. 2. 17.* who said the Resurrection is past already.

And do also herein proclaim to the World that your Religion is a meer cheat, calculated only to the service of the Devil, and your own lusts: since, for any eternal advantage that is to be reaped by it, that your Tenents manifestly Deny.

From the premises, you and others may understand the reason why I oppose the Christian to the Quaker.

Though

Though I very well know, The *Quakers* cannot endure to be Catechized, yet (for the sake of others) I shall sum up what hath been before said, In this following Catechism : That by the answers to each Question, (which are no other than what the *Quakers* give, both in words and practise) any person (though but of ordinary capacity) may apprehend the Pride, Errour, and Wickedness, that is both in these people, and their opinions.

Q. *How may we be saved ?*

A. By obedience to the light within.

Q. *What is this light within ?*

A. 'Tis God, saith *G. Whitehead*.

Q. *How is this proved ?*

A. From *Job. i. 4.* If the Life be the Divine Essence, The Light within must be so also. For such as the cause is, such the effect must be. *G. Whitehead*.

Q. *Will. Pen directly contradicts this in his Apology, pag. 108. affirming the effect can never be so worthy as the cause : which of them must be believed ?*

A. *Will. Pen* speaks only with reference to the Scriptures, in which sense we agree with him, But he saith not so, respecting the light within.

Q. *His words are general, Importing every effect ; if so, whether then he doth not invalidate and overthrow G. W's. Argument ?*

E

A. Thou

A. Thou must not so understand *W. Pen.*

Q. *why not?*

A. Because he owns the light within to be God.

Q. *If the light within be God, How say you 'tis an effect? pray inform me from what cause, God is an effect.*

A. Thou shewest a cavilling mind.

Q. *Is not this a baffling and ridiculous answer?*

A. 'Tis like thy carnal reason may think so.

Q. *Will. Pen and G. W. both pretend to an infallible Spirit. Are such contradictions as these a Demonstration thereof?*

A. Alas for thee, thou canst not understand them.

Q. *If you own Pen's saying as true, because you think it serves to disparage the Scriptures; And if G. W. assertion (which is apparently contradictory) shall also pass for a demonstration with you; being urg'd in favour of that you would have others to believe. Then, whether your reasons are not rather determin'd by your opinions, than they proved true by your reasons? And whether such that can thus blow hot and cold, affirm and deny at pleasure, are to be beeded in their pretences to Infallibility?*

A. Thou manifests a perverse spirit.

Q. *Do not such answers manifest the pride of your hearts, that though you agree not amongst your selves, yet you hate to be told of it, and most of all to confess it?*

A. 'Tis but thy own Imagination to think that we differ.

Q. *But is there no other God but the light within?*

A. We own no other.

Q. *Did this light within create the Heavens and the earth,*

earth, &c. it being proved that it self is but a creature?

A. Yea.

Q. Do not those expostulatory Interrogations which God puts to Job (in the 38, 39, and 40 chapters) prove the contrary?

A. Here thou shewest thy vain and busie mind.

Q. But is this light within the immediate object of Divine worship?

A. Yea.

Q. Is it not Idolatry to worship the light within?

A. To call this Idolatry (saith R. West,) is damnable Heresie.

Q. Doth not this justifie that Horrid Act of James Naylor, in receiving and accepting Hofanna with Divine worship and honour, at Bristol, and all who did Attribute the same to him? and also tend to lead others to the like Arrogancy, Blasphemy, and Idolatry?

A. I think not meet to answer such enquiries.

Q. In what part of man is this light set up?

A. In the soul.

Q. What is the soul?

A. 'Tis a part of God, and of Gods being, says G. Fox.

Q. Is not this as much as to say, the Soul is God?

A. Yea.

Q. Do you indeed believe the Soul is God?

A. That which is without Beginning, and Infinite, which is of God, and returns into God, must needs be God: but such is the Soul. See Foxes Great Mystery.

Q. If the Light be God, and the Soul be God, how say you God sets up a light in the soul? Doth he set up a light in himself?

A. We are Dead to distinctions.

Q. Is there but one light in every man?

A. There is but one Light; All the rest is Darknes.
The Light shined in Darknes.

Q. But if the Light be set up in the Soul, And yet the Soul is a part of God, what mean you by the light shining in darknes? Is any part of God Darknes?

A. Now thou runst into the Imagination.

Q. Doth the darknes obey this light, or doth the light obey it self?

A. It obeys it self.

Q. Is it proper to say God obeys himself?

A. Thou wouldst have thy carnal wisdom satisfied.

Q. But is God Superiour, and Inferiour to himself?

A. This is a vain Question, and Questioners are out of the truth.

Q. Do you believe the Scriptures to be the true sayings of God?

A. Yea, so far as they agree to the Light in me.

Q. Hast thou an infallible Spirit to determine what is and what is not truth?

A. Yea.

Q. How shall I know that?

A. I witness it.

Q. Must I believe thee upon thy own words?

A. I would have thee so to do.

Q. Were thou never mistaken about persons nor things?

A. This is an ensnaring question.

A. Did the Primitive Christians use to answer thus?

A. We

A. We deny Imitation, we are to speak as we are moved,

Q. Are the Dictates of the Light within of as great authority as the Scriptures?

A. Yea, and Greater, saith *G. Whitehead*.

Q. Do you not then deny the Scriptures to be the Rule?

A. Yea, there is nothing in the Scriptures that is a duty upon me, or which I am obliged to obey, because 'tis there recorded, saith *Benj. Farley* in a Letter of his.

Q. Why say you so?

A. Because whatever is a command to me, I must not receive from any man, or any thing without me, nay not from the Scripture it self; yea 'tis the Greatest Errour in the world that ever was invented, and the Ground of all Errour to affirm that the Scriptures ought to be a Rule to Christians. Thus *Furley*.

Q. Then, whether Abraham's commanding his children, and household, (yet highly approved of God) was not rather an argument of pride and presumption in him, then of sincerity? Forasmuch (according to your opinion) they were not obliged to receive any thing as a command from him? *Gen. 18. 19.*

And whether the Jewes might not (under this pretence) have rejected the whole Law, being given forth to them by the hand of *Moses*? *Joh. 1. 17. Luk. 5. 14. 2 Ch. 24. 6.*

And whether the men of *Judah*, for the like reason, might not have looked upon themselves as unconcerned in that command of *Asa*, *2 Chr. 14. 4.*

And to what purpose are we enjoined to obey them
that

them that have rule over us, Heb. 13. 17. if we must receive nothing as a command from any man or thing without?

And whether the Apostles did not take too much upon them, in laying commands upon Christians, and expelling their obedience thereunto, 1 Thess. 4. 11. 2 Thess. 3. 4. 1 Tim. 4. 11. 1 Cor. 14. 15.

A. 'Tis like, under those former Dispensations, persons might be under some obligation to obey such commands; But what is this to us that are under the purest Administration?

Q. But wherein is your Administration purer than that which the Primitive Christians were under?

A. We witness it.

Q. Since you own not the Scriptures as a Rule, of what use are they?

A. They are a declaration of the Saints conditions.

Q. Are they of no farther use?

A. Not to us, for we are come to the end of the Scriptures, saith Fox.

Q. Doth that spirit in you testifie to the same Jesus the Scripture doth?

A. Yea, verily.

Q. Is there any other Christ besides the light within?

A. Nay.

Q. Is this light within that very Christ the Prophets and Apostles did bear witness unto?

A. Yea.

Q. How do you prove that?

A. Did not John bear witness to the light?

Q. Is this the light in every man?

A. Yea.

Q. Is this light within. That Christ which was born of the Virgin, and dyed at Jerusalem?

A. Thou art drunk with words.

Q. Do you acknowledge that Christ did dye at Jerusalem?

A. Yea, the flesh of him dyed, but Christ which was in that flesh is in every man.

Q. Is there more Christs than one?

A. Christ is but one.

Q. For what end did Christ dye?

A. To be a living example, saith Naylor.

Q. Was that all?

A. Nay, he did work Redemption for the seed.

Q. What is this seed?

A. Christ is the elect seed, saith Naylor. The seed is the hope Christ, saith Fox.

Q. Did Christ without redeem Christ within? O horrible madness and folly!

A. We say tis the seed to which the promise of Redemption is, and which onely wants Redemption, saith Naylor.

Q. But was not Christ without a meer creature?

A. Yea, for I know the Beginning and Date of that Christ, saith Crisp, a Leading Quaker.

Q. Is not this seed within God?

A. Yea, for the promise is (saith Fox) to the seed which hath been laden as a cart with sheaves, by the sinner.

Q. You said before, Christ is but one, and now you speak as if there were two, the one God, and the other a creature; how shall I understand thee?

A. Indeed thou canst not understand.

Q. But how can a creature redeem the Creator?

A. I see thou art still in the Imagination.

Q. Is this answer pertinent?

A. 'Tis fit for thee.

Q. Is it not incredible that a creature should Redeem God?

A. Indeed thou canst not believe, thy mind being in the darkness and enmity,

Q. But canst thou give a rational account hereof?

A. Why demandest thou a rational account? I deny thy reason, we witness this Redemption.

Q. Canst thou tell what it is thou dost witness?

A. Yea.

Q. Why dost thou not?

A. 'Tis words thou lookst for.

Q. Did the Apostles use to answer thus.

A. The Spirit is free, 'Tis like when they were moved they might speak.

Q. Art not thou moved to give account what it is thou dost witness?

A. Not to thee who art in the envious and dark mind.

Q. Is there not deceit in this pretence?

A. We deny deceit, we are in the pure.

Q. Dost thou not give ground to suspect deceit?

A. Nay, there is that in thee, doth witness to me if thou wouldst heed it.

Q. I confess there is that in me that believes thou art full of pride, heresie and hypocrisie, is it this thou meanest which bears witness to thee?

A. I see thou art a wicked Creature and hast nothing of God in thee.

Q. If I have nothing, how then have all men a light of God in them.

A. Thou

A. Thou hadst such a light, but it is lost.

Q. Be plain with me. Doth the Scriptures when they speak of Jesus Christ, intend only the Light in every man, or a person without?

A. Now thou runst to meanings, but we deny meanings.

Q. I know you own meanings; why then are you so rash in speaking thus?

A. Thou art an Impudent Lyar, we do deny meanings.

Q. The Apostle saith let your women keep silent in the Churches: Why suffer you women to declare.

A. The woman to be silenced is the flesh.

Q. Dost not thou give a meaning now, and a very ridiculous one? When you deny meanings must not we understand it of true ones, since perverse and false meanings no people more abound with than you?

A. Thou art a Serpent.

Q. Hath the flesh a husband?

A. Yea.

Q. Who is it?

A. The Devil.

Q. The Text saith let her ask her husband at home: must the flesh be instructed by the Devil in the things of Religion?

A. Alas for thee, I comprehend thee, and see thy subtilty.

Q. Do you believe the Resurrection of the dead?

A. We Witness it.

Q. Is there no other Resurrection than what you witness?

A. Not

A. Not as we believe, or can give account of.

Q. Are you then as perfectly happy as ever you expect to be?

A. We witness perfection.

Q. What proof is this to another man?

A. We say, we witness it: Is not this proof sufficient?

Q. But what if I believe otherwise?

A. We shall not spare to stigmatize and condemn that person that questions the truth of our sayings.

Q. Will this convince me, or any other, of your perfection?

A. Though it do not, yet thereby we shall render you so odious to our Friends, that they will believe nothing that is spoken by you against us.

Q. Then may I not conclude, that the Reason why you so freely Rail against, and Reproach your opposers, is only to secure your credit with your own Profelites?

A. I cannot deny, but that there may be something of that in it.

Q. Will you be so liberal of your revilings, whether your adversaries give occasion or no?

A. It concerns us to render them as ridiculous as we can, and to make our Friends believe they do nothing but contradict themselves: and if this fail, we will insinuate by way of Question something that may be reproachful to them (which unwary Readers will be very apt to take for granted.) But if what we do suggest should be groundless, we will excuse our selves, by saying we did but *Query* whether it was so or no; thus *Whitbread* deals with Mr. *Danson* and others,

Q. But

Q. But doth not this signifie a very dishonest and malicious mind in you?

A. We care not what you think, provided our Friends think not so.

Q. One of your Friends meeting with a person that had writ against you, tells him, that if he did write any more against them, that they would print any thing against him, that any person would report, be it what it would: Is such a practise, a proof your perfection?

A. Now thou slanderest us.

Q. I slander you not, but can (if need be) name thy Friend that said so, and also the person to whom and produce others, that can and will attest the truth hereof. Doth not such expressions bewray a very wicked and bad Spirit within?

A. I cannot believe any of our Friends said so.

Q. Doth not Will. Pen in his Book against the Author of The Spirit of the Quakers tried, manifest great displeasure against the man for concealing his name; suggesting, that if he knew it, then probably they might have something to detect him? And because he will not be wanting to throw all the dirt he can, ventures to stigmatize him for a Socinian? Doth not this demonstrate that your skill lies more in imperious, abusive, and scurrilous language (as all your books against any that oppose you will witness,) than in a rational evincing the truth of what your selves hold, — or answering the Arguments of your opposers?

A. Whatsoever thou or others may think of our Writings, we will give it out, that we have both answered and confuted our Adversaries; and our Friends will believe what we say in this matter, which is enough to us.

Q. In

Q. In as much as you believe this body shall never rise again : And that the Soul being part of God, shall return into God ; Is there any necessity we should concern our selves about Religion ?

A. I am not free to answer thee.

Q. But if the Body shall not rise, and the Soul return into God ; will it not necessarily follow, that Religion is a meer Imposture ?

A. We think not so : Though we believe this Body shall never rise more.

Q. Doth not the Apostle draw this very consequence : That if the Dead rise not, then preaching and believing are in vain, and what doth it advantage us, 1 Cor. 15.

A. Thou seest we do mind Religion, and do suffer for the sake thereof, therefore thou maist think we have something that is an encouragement to us.

Q. But if this can be nothing respecting a future life, for if thou dost well, thy Body can be never the better for it, because it shall never rise more ; And if thou dost ill, thy Soul cannot miscarry, (being as thou sayst a part of God,) what then can thy encouragement be ?

A. We have sufficient encouragement, though thou understand it not.

Q. Since it is not the good of the promises which shall be fulfilled to persons after Death, it must be some other thing, pray what is it ?

A. We say there is a seed shall be saved.

Q. But if this seed be only God, and Christ, what is this to you ?

A. Is

A. Is not this sufficient?

Q. Why will you not be free, and plainly tell me what it is, that doth influence and prevail with you to do, and suffer as you do?

A. What dost thou think it should be?

Q. May not the satisfaction of your wills and lusts, the promoting your carnal interest, be your chief motive and inducement?

A. We deny the flesh and the lusts, this is thy own dark imagination.

Q. May not you live in, and fulfil the lusts of the flesh, whilst you deny it in words? I am serious with you, since your opinion denies any eternal advantage to be reaped by persons after Death, in denying the Resurrection of this Body; must you not then have respect only to something to be enjoyed here, as your encouragement?

A. We are above the World, and all its encouragement.

Q. This is no other (to me) than a vain boast; because I am assured, no sort of people whatever do more eagerly grasp after the world, than you do: Inasmuch that I believe your carnal advantages is one great thing in your Eye, in your sedulous endeavours to augment your numbers; if I mistake you, inform me what it is that doth animate you.

A. Thou seest we suffer in our worldly concerns for our principles, how then can this be our encouragement?

Q. Though you may sustain some outward losses, yet whether you have not a way to augment your outward gains, by losing?

A. Thou manifests a perverse and evil mind.

Q. If

Q. If not that, then may not a disposition to be singular, and to walk Antipodes to all other men, and to be noted in the world, as a people of peculiar motions and fancies prevail very much with you, to do and suffer as you do?

A. We deny dispositions, Thou suggests thy own Imaginations.

Q. Then may not your enmity against the person, ministry, and institutions of Jesus Christ; and against the Scriptures as the Rule, that may you but prevail with men to Reprobate these, you care not, (for revenge is sweet,) what difficulties you sustain: I aske you, doth not this influence you very much?

A. Indeed we do deny the outward Person of him thou callest Christ, and also the Scripture as the Rule: we do affirm, that they who expect to be saved by that Christ without, will be damned in that Faith; therefore we do perswade all men we converse with, to acknowledge no other Christ, but the light within, and do confess that the succeeding of our endeavours herein, is a very great encouragement to us, though not all.

Q. If not all, and yet you will not freely speak out what more it should be, whether then you are not really acted and influenced, either by some Romish Emissaris to insinuate covertly many of their own Heresies, to distract, deform, and defame the Protestant profession; or else hurried by him, who is the great Enemy of God and men, into such traps and precipices, wherein he seeks to entangle you to your eternal Ruine?

A. Alas for thee, I see thou art in the dark, and know'st not what thou say'st.

Q. But

Q. But if (according to thy principles,) all thou dost in, and about that which thou callest Religion, can be no other than an imposture, a woful deceiving both of thy self and others; would it not be thy mercy to see this in time, that thou mayst escape the Danger, which inevitably will ensue if thou persist and go on?

A. Trouble not thy self for us, we fear nothing.

Q. May not you flatter your selves, and a lye be in your right hand, feeding upon ashes, and a deceived heart turn you aside for all this? And will not the conclusion of walking in the light of your own sparks be to lye down in sorrow?

Wherefore let me intreat thee to take heed how thou givest credit to the imaginations of thy own heart; and to Repent of the Error of thy way, and to be earnest with God to shew unto thee the path of life?

Be willing to be instructed, oppose not thy self to that truth he hath revealed in the Holy Scriptures. But fall down under the authority thereof: For who can tell, but yet thou mayst find mercy?

And whatever at present thou mayst think or say of me, I do assure thee I have not the least prejudice against any Person among you; my design being only to help you out of the snare wherein you are intangled, by laying before you what your Tenents are, together with their natural Issues and consequences.

In which I have done my duty. If then you will go on, and resolve to dye by your own hands, notwithstanding all the means that is used to prevent it, I must say, your blood be upon your own heads.

POST-

POST-SCRIPT TO THE READER.

THis Essay towards the Discovery and detecting the Opinions, Hypocrisie, and Deceit of the *Quakers*, I hope may be serviceable, not only to Antidote many against the malignant influence of their errors, But also for the recovery of some already taken in their snare.

However, be the event and issue what it will, In this I shall have peace, being conscious to my self, that I have not in any thing misrepresented them; The most part of what is said being either what my self hath heard from their own mouths [having often been concerned in debates with them,] or what is published to the world by their approved Leaders.

One *Quaker* indeed is taken notice of, that should not have been concerned in this Dialogue, had I not been thereunto necessitated, from a late pamphlet published by him, intituled, *Damnable Heresie Discovered*; one of those positions he is pleased to repute so, you have account of before; Another is this; 'Tis *Damnable Heresie* (saith he) *to say Christ was not actually exhibited in the times of Moses, &c.*

'Tis not deny'd but that Jesus Christ, as mediator, was in purpose and promise long before: Neither do I in the least question the eternal Deity of that Word which in time took Flesh; But, Though this is, and (by me) must be granted, yet I believe not, that the Word was then made Flesh, that Christ was actually made known as God, in
Flesh,

Flesh, according to the mystery and intendment of those types, — Naylor, (one of their own prophets) in his *Love to the lost*, printed 1656. pag. 55. tells us, "*the law was added because of transgressions, till the seed should come, of whom it was prophesied in types and figures, which seed is Christ.*" Whatever Naylor in other passages may suggest, seemingly repugnant hereunto (for I know 'tis almost impossible for a Quaker to speak or write concerning Christ without self contradiction) yet herein he hath said enough to give himself or others the lye, who shall affirm that the Light in Moses, or in the Jews, was that very Christ signified by those Types; consequently then, 'Tis no Damnable Heresie, to say that the Messiah, as therein signifi'd, was neither the light in them, nor was then actually exhibited.

But this man (as I said before) had not this occasion been given, should have been passed by, as unworthy of notice; because I know some Quakers will be ready to say, they own him not: though why they should not, I see no reason, except it be (as we say, children and fools speak truth) his being too apt to blab out what others of them would have conceal'd though it be their own opinions.

If then, by the account given in the Dialogue concerning these people, the folly and blasphemy of their Tenents, be and is fully made manifest; will it not concern us (as we respect our eternal welfare) to take heed how we credit such Impostors?

If we reflect back to their first rise, (which *Will. Pen* confesseth was not long since, perhaps twenty years) we shall find the first foundation they laid, of this their irreligion, was in the Denying the Holy

Scriptures as a Rule And the person, ministry, and Institutions of Jesus Christ as things without them.

And the way through which they commenc'd and arrived to that degree of perfection they pretend to, was by quakings, foamings at the mouth, with dreadful roarings and howlings, which was then more common with them, when first they were known to the world. In all which, 'tis notorious, they have been eminently influenc'd, and acted by him, that bears the greatest ill will to the Souls of men.

And in their endeavours to propagate and instill these their delusions, they are deeply guilty of most wretched deceit and falshood, than which, nothing is more evident to those who have been concerned in contests with them; insomuch that their greatest strength (if I may so call it) lyes chiefly in their Hypocrisie and Equivocations. If any (whose affections are not pre-ingaged) will but seriously read their own Books, wherein they either pretend to state their own principles, or answer such as have disputed against them, they will find their replies are for the most part impertinent and frivolous, or else fligmatizing and branding their opposers. But very rarely laying down (as honest men would do) in plain and intelligible words their own positions and proving them. I say, whoever shall read *George Foxes Great Mystery*, and *Naylors Love to the lost* & may find such plenty of canting non-sence, yea, and Blasphemy, as will sufficiently give them satisfaction herein, that were they not commended to simple-minded people under the name and mask of Christian Religion, (whereas the Mahometan may as well be called so) there would be no more danger of the efficacy of their Books than of the Trallation of the Turkish

Turkish Alcoran into English, which I presume never yet made one Profelyte. Wherefore this wicked (though common pretence of theirs in speaking by the immediate movings of the Spirit of God, ought to be matter of trembling and astonishment to us, that ever such horrid forgeries should be intitled upon the holy Spirit; which never did lead any from Jesus Christ, God-man, as a person without us, nor teach any to reject his institutions. And yet in the slighting of these, consists the High Attainments of this people: though herein they excel in nothing, what a meer slave of the Devil may and ordinarily doth arrive unto,

Was not Satan the first that ever rais'd dispute against an Institution? *Gen. 3. 1.* whole Profelytes must they then be that maintain and keep up the controversies?

And was God so severe in punishing the World for the breach of an institution, and shall we esteem them such outward and trivial things, as not worthy our observance? was Jesus Christ the Mediator so great a gift? was the design of Love and Grace therein so wonderfull, that the Angels beheld with wonder? Is there so many mysteries? such heights and depths in that great work of Redemption by him? And now must all this be reprobated as a thing without us? And that blood which he shed, no more accounted of than the blood of another man? And this from the meer Fancy and Imagination of something more perfect within, (which *Pen* calls the universal Grace that every man is endued with)

Whereas man had this *Light within*, before all this

this was done and suffered by Jesus Christ, to affirm then this meer *Light within* was, and is sufficient to bring about this great end, (*viz.* remission of sins, and eternal Salvation as *Pen* saith,) Is it not in effect to say the death of Christ was vain and to no purpose? And consequently that it was cruelty in the Father to *prepare him a Body* in which he was to suffer such a needless death.

'Tis true the Heathen Philosophers did esteem this Doctrine of Christ crucified, (not *within* as Quakers ridiculously talk, but without) to be foolishness, they did Arraign this and other great Principles of the Christian Faith, before this Judge, I mean the Reason and Light in them, and passed judgment upon them as meer Illusions and Fancies. Do not the Quakers tread in their steps, as if they had been documented and only instructed by them? Yea do they not reject the very head of the Christian Religion, and lift up themselves into an equal sufficiency with the Person of Christ, and raise the very foundations of all true Faith, Hope, and holiness of life? Do not such expressions as these (which sometimes *Edward Boroughs*, and *Fr. Horgill*, two of their chiefs, uttered in the hearing of a credible witness now living in London) *That Christ was as really in every man, as he was in that flesh which suffered at Jerusalem*; And that according to that great mystery of Godliness, *1 Tim. 3. 16.* God was manifested in their flesh, and also of many others in our dayes. Dost not all this palpably tend to null and make voyd that one Messiah, and Mediator between God and man, the Man Christ Jesus who gave himself, &c.

Can any man then (that is not wholly destitute of all true reason and light) believe, that these are such an Innocent and perfect people, (as they give out themselves to be) unless it be, that they are the more perfectly the Children of the evil one, than they were before they imbibed or drunk in these Errors? Yea, is not the Scripture, (which they so much undervalue) eminently verified in them, in being given up to the efficacy of delusions to believe lyes, &c.

And forasmuch as they abound with clamours, against the fundamental principles of Christianity, because of the weaknesses and imperfections which appear in many that profess the same; let it be admitted that such imperfections there are. Is there no way to witness against these than by abandoning Religion it self? Must Jesus Christ in his person and offices, and must the Holy Scriptures as the Rule be reprobated for the faults of them that pretend to them?

Can, or dare the *Quakers* say, there is nothing of imperfection and immortality amongst them? I am sure they are as guilty as any people whatever, then ought their way much more to be rejected for this very reason; whereto then doth their bitter Invectives against the Scriptures, and their contemptible and scornful speeches against the person of Christ without them tend, but to Irreligion and Atheism?

Yet that this their Error may not want some colour to give it a better complexion, their pretences to an infallible Spirit and Teacher within them, is of some use. Though of this they give us no other proof then their own words; and they will (Pope-like) be judge in their own case; and would have our faith resolved into the Authority of their lying pretences, What other import can be in those Dictates of that

Man of words, *W. Pen*, in the second part of the Apology, pag. 138. *Metbinks* (saith he) *This our demonstration should satisfie all, (viz.) When neither Man, nor Scriptures are near us, yet there continually attends us that Spirit that immediately informs us of our words, thoughts and deeds; and gives us true directions what to do, and what to leave undone.* Were not this man transported with pride and error, beyond all bounds of modesty and sobriety, he could never imagine that these vain boasts of his should pass for a demonstration, especially since he hath bewrayed so much Arrogancy, Error, and bitterness of Spirit in that very Book, as may satisfie any mans reason to the contrary.

And though he is pleased to acquaint us. Pag. 119. 120. *That it is their faith, that so glorious a vision since the primitive days hath not happened to any, as to us (Quakers) in our days, confessing their appearance hath not been long, perhaps twenty years; whence he (boldly) concludes, they are the Apostolick and Catholick Christians.* But what if this faith be but a fancy, and this conclusion a meer self flattering delusion? For so I believe; yet since he is so peremptory to conclude thus: I would propose whether those persons the Papists call by the name of *St. Bridget, St. Katherine, Mother Juliana, St. Francis, and Ignatius Loyola*, could not have said as much as all this amounts to, who under the pretence of inspirations and visions, founded several orders and Sects in the Romish Church,

If the *Quakers* shall say the event proved these to be impostures; even so say I, hath their pretended visions and inspirations been palpably manifested to be no other than meer impostures and illusions, therefore

therefore we must have other demonstrations than *W. Pen* bare words, before we shall think our selves concerned to believe him : Notwithstanding he professeth, Pag. 82. That the Quakers have a measure of the same anointing the Apostles had : And that they are the men that have fulfilled the Evangelical teaching ; (if you have fulfilled it, then there is no more teaching to be) Therefore do positively declare to all the world, that they are become the able ministers of the everlasting Gospels, to proclaim the acceptable day of the Lord : That as many as believe the universal grace, with which God hath endued them, and do obey the same, should have remission of sins, and eternal salvation.

But what if I doubt whether this be the Gospel which the Apostles preached ; yet whether it be so or no, or whether the Quakers be such able ministers, (as he fondly dreams) I have no other demonstration either of the one or other than this ; *W. Pen* professeth, and positively declares it is so, and so. Certainly he extremely forgets himself, and thinks he hath only a Company of silly Quakers to deal with ; with whom such confident Dictates are esteemed as Oracles. But I do appeal to any sober and judicious Person, whether there be any thing in these words of *W. Pen*, that looks like a demonstration ?

If then *W. Pen* be so intoxicated with pride, and elevated in his own conceit of himself, as to conceive that as soon as he is pleased to signify his mind, in a few tinkling and ridiculous words, that we must presently fall down under the Authority thereof ; I would therefore ask him, and that mostly in his Friend *Whitehead's* words ; whether he thinks any ingenious Reader will thus be imposed upon, and abused,

as to believe such things, and receive them from the meer Say-so of such an Arrogant and conceited man.

Since then the world hath been sufficiently cheated and abused with pretenders of this kind : 'Twill be our wisdom to be deaf to the suggestions of these sort of men, who notwithstanding their own boasts, Do by their Meetings, writing Books, and esteeming only some amongst them to be of the Ministry, proclaim to the world the falshood and insufficiency of Mr. Pens pretended Demonstrations.

Let me then intreat the (*Reader*) to take heed thou be not frightened from the holy Scriptures by the clamorous outcries of this people against them, who are ready to say, *Is the Bible thy God? Is not the Light and Spirit more able to teach and instruct thee?* What is the meaning of these and such like Questions? But this, that the Spirit which Acts and Rules in the *Quakers*, is not the same which gave forth the Scriptures, unless we must suppose (which we dare not) that the Spirit is an Enemy to it self.

Therefore throw not off the *Rule*, which is the chief thing these deluded men design, that they may have you at their mercy to obtrude upon you every lying Fancy under the notion of some immediate Revelation, as many have had but two sad experience of.

'Tis accounted (and that justly) a wicked piece of policy in the Papists to keep people from the Scriptures, because should they be allowed to consult those sacred Records, they know their falshoods

hoods and cheats would soon be discovered and detected. Is there not much of this Devilish policy in the *Quakers* eager inveighing against the Scriptures, who that they may more effectually prevail, First, perswade us to throw aside this Sword of the Spirit, that we may not have wherewith either to defend our selves or offend them.

Furthermore when they shall ask (for 'tis a question frequently propounded by them) *Do you think to be saved by that Christ which dyed at Jerusalem, by that carnal blood which was shed there; of which (as one of them said) if thou hadst thy Apron full, what would it avail thee, and as another of them contemptuously, didst ever see any of the blood of Christ, or canst thou tell where any of it is?*

Oh let not such Blasphemy as this influence thee to the least disrepect to, or undervaluing thoughts either of that person or blood.

Though thou oughtest not to rest satisfied with meer general Notions of Christ and his sufferings; But by faith look at the special design, and intendment of that great undertaking of Jesus Christ as a Mediator, that thou mayst experience the effectual sprinklings and applications of the virtue of his blood upon thee.

But then beware lest under the pretence of this inward experimental knowledge; Thou oppose not what was done by Christ without thee. For as of old, it was not the living Bird, Hyssop, nor Scarlet wool that could heal the leper, but all these dipt in the blood of the dead bird, *Levit. 14. 6, 7.* Therefore acknowledge all that is savingly wrought in thee,

thee, to be the application of the Fruit and Virtue of Christ dying for thee: Keep up then the Harmony between the work of Christ without thee, and the work of the Spirit within thee. For as what the Father did in the eternal Councils of his Will, was not to prevent or render useless the undertakings of Jesus Christ as Mediator and Surety; Nor what Christ hath done and suffered without us, was not to render the Spirit insignificant, and of no use as to its workings in and upon the Souls of men: So neither can that which the Spirit doth in us, make void and of none effect the work of Christ without us. Since then there is such a common conjunction and agreement between Father, Son and Spirit, in, and about this grand concern of our eternal welfare; it cannot then be believed that the Spirits work in us is to degrade, but indeed to advance the Lord Christ both in his person and offices. Therefore saith Christ, *He shall glorifie me*, Joh. 16. 14.

Thus I have contributed my mite towards the detecting of this people, than whom no greater enemies (I believe) to the Christian Religion ever sprang up in the world, the native and direct tendency of their Tenents being to make void that one Saviour and Mediator Jesus Christ, and consequently to reduce us to meer Paganisme. A Religion (if I may so call it) opposing it self to that established way which God hath revealed in the holy Scriptures, for the bringing persons to eternal life; therefore it will concern us to take heed, that we be not (through their flattering insinuation) beguil'd from the simplicity that is in Christ, endeavouring to have our judgments stablished in those principles which
are

are according unto godliness, that we may grow up into more acquaintance with, and conformity to the Lord Jesus. To this end let us be conversant with the Scriptures: Reverence its Authority, cherishing a sincere love to the whole truth therein revealed, maintaining a holy neglect of strange opinions, which gender nothing but strife, and puff up only with Air and Wind. By this means may we escape that snare, wherein Satan (by these poor deluded creatures) seeks to intrap us to our everlasting ruine. 2 Joh. 9. 10. 11, *Whosoever transgresseth and abideth not in the Doctrine of Christ hath not God. If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God-speed, is partaker of his evil deeds; seeing then you know these things, beware lest you being led away by the error of the wicked, fall from your own steadfastness, but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and ever, Amen.*

IF the *Quakers* shall hereunto return that common answer, which they have alwayes ready at hand, (*viz.*) That they are lyes and flanders, or that I am an envious and rayling Man. To the first, I shall not think my self concernd to give any reply; because I am fully satisfied in the truth of what is related concerning them. And secondly, it is no new thing with them to give the lye to another, though he repeat only their own words: For when they perceiue any thing that hath dropped from them, may be improved to render them obnoxious to just censure; they will then strain courtesie, and boldly assume this liberty to fasten the lye upon it; which renders them to me a people miserably left, not only to believe, but to make lyes their refuge.

But whilst they solace themselves with such impertinent and unworthy replies: It would not be amiss for them to remember, that a Day is hastning wherein all the hidden things of dishonesty shall be made manifest, and brought to light: Then it shall be known whether these things be true or not

In the mean time, since they are so bold and wicked, as to assert such perillous notions and fancies, yet I cannot see how it doth in any wise become them to be angry with me, or any other that shall endeavour to detect them; especially if it do and will appear, that my self and other, have herein acted according to that light *within* us. Therefore the *Quakers* would do well to take Wit in their anger, and consider seriously whether to censure or condemn me or others for thus doing, be not to pass judgment upon their own avowed principle; which is *that every man ought to obey the light within him*. Can an instance be produced of any person, or persons of known

know integrity, that ever perswaded others to that they accounted duty; That yet have stigmatized and loaded with reproaches, them who should so do.

It is true indeed the Devil (that great Seducer and Accuser) doth prompt to many things, and afterwards upraid and accuse if those things to be done: whether then the *Quakers* do not herein imitate the Devil, and approve themselves exceeding vile and wicked: For either it is our duty to walk up to the light we have, or it is not? If not, why do the *Quakers* press it? If it be? Why do they judge and Condemn for it? But it may be they will say, it is not according to their light? That is nothing to me, I am not to do what the light in them, but what the light in my self directs me. And herein is my comfort; that what I have done in this matter, the light in me doth not reprove or condemn me for it.

To the other (*viz*) that I am an envious and rayling Man: And why so? Truly I know no other reason then this: I told *G. W.* he was a Knave; wherefore I did then, and do still so esteem him; you have an account before. I would know of *G. W.* which of the two he reckons most Criminal: He that really is false and dishonest, or him that only puts him in mind what he is, And I would ask him, (since he looks upon this so great an affront) whether he did never at any time, (since he hath pretended to infallibility and perfection) let drop any words that have had the like import and significancy with this applied to him. But if he remember not, (for I know *Quakers* are very apt to forget their faults) that neither he himself, nor any of his approved friends were ever guilty in this kind, I shall for the help of his memory give him a few instances, though multitudes might easily be produced.

1. Doth not that *Quaker* who wrote that book called *the lying wonder*, pag. 9. endeavour to fasten these terms of Fool and Knave upon *J. G*?

2. Doth not *George Fox*, (their great prophet) in his *Mystery*, pag. 115. Call his opposers idle Fellows, with many other scurrillous terms?

3. Doth not *G. Whitehead* in his *Apology* pag. 1. represent *T. I.* as a malicious bungling Butcher, and in pag. 70. the *Devills Lawyer*, and in pag. 2. call *John Bunnyan*, *Bunmyan* the Tinker, an envious rayling man: Than which what can be a more scornful and invective speech? these streams sufficiently bewray the Fountain.

4. Doth not *W. Pen* that confident Dictator (in the second part of the aforesaid *Apology*, pag. 150.) Reply, O wretched Impudence, could any but a Priest, brazened with rage and folly, ever pronounce such a lye? When yet that to which *Pen* thus replies, is such a matter of Fact, that thousands can bare witness to the truth of it: Yea, *Pen* propounds the question, who hath reviled most, the *Quakers* or *T. I.* which implys that they have reviled, though he thinks not so much: If so? May not any indifferent and unbyassed person, conclude that *W. Pen*, (to use his own words) is brazened with impudence, rage, and folly in thus answering; since it is so notorious, that not only raylings and revilings, but cursings have been the prime Arguments the *Quakers* have made use of.

Again, doth not this Man of words, pag. 156. (in justification of *Naylors* Blasphemy and raylings against such as opposed his Errors) tell us, that *had they* (meaning *Naylors* rayling words,) *been ten thousand times more sharp and significant against that cursed stock of Hirelings*, (as he is pleased to call some farr less deserving it, than *George Fox*, and

and many leading *Quakers*) they had been but enough, and I would say (saith *Pen*) not enough, but that the reverence I bear to the holy Spirit, doth oblige me to acquiesce in whatever he shall utter, through any prophet or firmer of the Lord.

I propose these questions to consideration, from what *Pen* hath here expressed. 1. Whether he doth not intitle all *Naylors* Blasphemy and rayling, where-with he was charged, upon the holy Spirit? 2. And whether he doth not openly confess, that *Naylor* was, and himself is, at a loss for words, fully to signify that venome and malignity of their hearts against their opposers? 3. Whether this may not be sufficient warning to all sober persons, to dread the opinions of the *Quakers*, since we see to what a height of rage, profaneness, and blasphemy, they do precipitate men into?

But it is more than probable, this self opinionated man, (together with other of his approved friends,) may think they have a dispensation to say any thing right or wrong against any that stand in their way. Throw dirt enough, (as a Politician said,) be sure some will stick, otherwise how can it be conceived that *W. Pen*, (a man pretending to so much reason) should have been so rash and inconsiderate, not only to whisper, but to print and publish it to the World, That the *Presbyterians* and *Independents* Breath alwayes stinks of scurrility and persecution, pag. 150. in the aforesaid Apology; when yet it is beyond any just denial, that frequently they do exhort and perswade the people they speak unto, to believe in, and close with Jesus Christ as he is revealed, upon those terms the Gospel propounds it him: And that they give all diligence about those things that respect their eternal welfare.

fare. That they live soberly, righteously, and godly, in this present evil world.

Can any man (that hath not first offered the greatest violence to his reason and light) believe that such breath as this is, stinks of scurrility. I do therefore appeal from *William Pen* in his rage and fury, to himself in a composed temper of mind, whether this breath of his doth not stink, both of scurrility and wilfull lying.

To conclude, whether to call men Devils Serpents, Dogs, Beasts, Belly-Gods, Impudent Lyers, &c. Which kind of expressions do so much abound with this people, that it seems to be their natural Dialect. I quere whether such speeches as these, are unconcerned in the guilt of rayling and reviling: If not, whether it would not be more becoming the *Quakers* first, to pluck out the Beam that is in their own Eyes, before they quarrel with others for the Mote in theirs.

FINIS.

A CONTINUATION of the
DIALOGUE

BETWEEN

A Christian and a Quaker:

WHEREIN

The truth of those things objected against
them in the first part, are fully confirm'd:

TOGETHER

With a further account of their perilous
and pernicious Errors
CONCERNING.

The Person of Christ, His Satisfaction: Justi-
fication, Sanctification: The ministry; and
Immediate Motions

Are in this Second PART

Cleerly and plainly represented out of the
Writings of some of their Principal, and
most Approved Leaders.

Published for the Common Information of such as
either really are, or may be, in danger of being
Insnared and intangled by them.

By *Thomas Hicks.*

*Tit. I. 10, 11. For there are many unruly, and vaintalkers, and de-
ceivers, whose mouths must be stopped, who subvert whole houses,
teaching things which they ought not, for filthy lucre sake.*

*2 Tim. 3. 9. But they shall proceed no further, for their folly shall
be made manifest to all men.*

LONDON,

Printed, for *Peter Parker*, at the *Leg and Star* in
Cornhill, over against the *Royal Exchange*, 1673.

A CONTINUATION OF THE
DIALOGUE

BETWEEN

A Christian and a Quaker

WILKIN

The truth of those things objected against
them in the first part, are fully confirmed;

FOURTH

With a further account of their various
and pernicious errors

CONCLUDING

The reason of Christ, the satisfaction, justifi-
cation, and sanctification, the ministry, and

immediate motions

Are in this second PART

Clearly and plainly represented, out of the
Writings of some of their Principal, and
most Approved Teachers.

Published for the Common Information of such as
either really are, or may be, in danger of being
seduced and misled by them.

By Thomas Wilkin.

As there are many Quakers, and Quakers are
not all alike, and some of them are very
sensible of the necessity of reformation, and
of the danger of being misled by the
Quakers who are not reformed, for this reason
I have published this second part, for their
benefit, and for the benefit of all who are
in danger of being misled by them.

LONDON

Printed, for Isaac Parker, at the Lion and Star in
St. Pauls Church-yard, near the North Gate, 1723.

The Epistle to the Reader.

Reader,



Atan's great design against Religion is manag'd, and carryed on, partly by error, and partly by persecution: by that, he instills such notions into the minds of men as may teach them to deny it; by this, he would affright and terrifie them from it. The mischeifs he hath wrought by the former; the age whereinto our lot is falln, gives us, but too many instances.

The people with whom I have to deal, though they are least concerned with, yet pretend to the greatest interest in the truth: who being not satisfied with those wayes, and methods, God hath reveal'd, and prescribed in the holy Scriptures, have broken all bounds, cast off the yoke, the known rule; and follow only such impulses, and motions, as hath been given in from him, who designs nothing short of their ruine, by such stratagems: which are so much the more malignant, and effectual towards his intended end, by how much they are more grateful to that proud opinion they have of themselves.

Some account of their perillous opinions in, and about several important points of the Christian Faith, hath heretofore been given unto you: unto which, I have long been threatned with a solid Answer, though as yet I have not seen any: that peice of impertinency, which *G. Whitehead* hath sent abroad inno the World, I suppose (though not so call'd, yet) intend-

The Epistle

tended for an answer, wherein, I am rather vindicated, then answered; most or all the material things in difference, he passeth by in silence.

I have, in this second part, presented you with a more full relation of their dangerous Tenets, wherein the truth of my former Allegations against them, are (from their own mouths) fully established, and all Objections that hitherto have occur'd to my knowledge, are taken notice of: all which, I shall leave to thy serious Judgment.

Many of the things objected against them, are so Horrid, that 'tis probable some will not believe them culpable; God forbid, that I should be guilty of such vile injustice, as to charge them with false things: examine the quotations, and then judge. As for those instances that are not in print, I have such undoubted evidences of their truth, as may satisfy any man,

From the whole thou may'st be inform'd that the Quakers Christ, and way of Salvation, is Forreign to what is revealed in the Scriptures. The Doctrines delivered by them are such, as neither themselves, nor any for them, can give us a distinct & intelligible account of. The tendency of all their writings, and declarings, doth but lead people into the thickets of absurd, Inexplicable, and unintelligible Dotages.

They amuze us with the great words of *Life and Power*, pretend as if they lived under the immediate Influences, though alas, such is their unhappiness, *they embrace a cloud, feed on ashes, and know not that a lye is in their right hand*, and (which is the more astonishing) many people (not distinguishing between words and things, pretences and reall injoyments) are so easily entrapped and deceived by them: but what shall we say, If God for the wantonness of persons,

to the Reader.

sons, under the means of Light, *should give them up to a reprobate sense, to strong delusions to believe lyes, (to follow and admire, such monsters in Religion) that they may be damned, because they received not the Truth in the love of it,* hence when I consider, that God, to glorifie his Justice in punishing the wickedness of men, doth permit the Enemy to distract their minds, and to set them on madding after they know not what, on purpose to divert them from those things, which are of immediate concernment to them, I say, the consideration hereof lessens my wonder, when I see such delusions, and impostures prevail. Though to see a people under the Immediate Judgment of God, fancying themselves to be the non-such of the World, for priviledges, and injoyments, is (I confesse) matter of deep Lamentation, and Pity.

'Twill be therefore our interest, and Wisdome, to consider (before it be too late) both what we do, and who, and what we believe We are hastning towards Eternity. To miscarry about our last end will not only be unhappy, but it will prove the utmost complement of our unhappiness. By nature we are all sinners, and stand guilty before God; if we be unprovided of a meet Righteousness wherewith to appear before the great Tribunal, it will be of perilous consequence. That a compleat Righteousness should be spun out of our own bowells (our lap'd condition consider'd) is impossible.

That Jesus Christ in his Mediatory undertakings for sinners should be improved by us, is apparently deny'd by these Quakers; so that all mankind are left (according to their principles) under a fatal necessity of perishing. For, if the way and means, which God's infinite Wisdom, & Will, hath constituted, in order to mans eternal welfare, be rejected; in vain will it be for

The Epistle

us to think of another. That thus it is, with these People, the ensuing Dialogue will give you sufficient grounds to conclude.

The person of Christ they plainly deny, and positively affirm *That the Doctrine of rejoycing, and acceptance from the works of another is utterly excluded*, W. Pen, Sa. Foun. p. 27. And that *God accepts not any, in whom there is any failing, who do not fulfill the Law and answer every demand of Justice*. And when they talk of the blood of Christ, they delude their hearers or readers: For, by that blood they mean nothing but the *Life and Light within*. At the same instant they are pleading for Perfection, they will discharge you from duty, except you be Immediately moved thereunto, as if their perfection consisted in being stocks and stones, or, which is worse, in being rebels against the Law of God. Their discourse (for the most part) is about the Light within, yet the Light is not more contrary to Darknes, than their Dictates are about this thing. What one of them saith, another of their own will contradict. What one man at one time affirms, he himself will deny at another. One while 'tis the Divine essence, 'tis Christ, tis increated; another while, 'tis not Christ himself, but only his gift, or appearance, a seed, a measure of Light, a witness for God. Now, 'tis the only Saviour, and rule; anon we hear of another that both saves it, and rules it. Their sayings hereabouts are so cross and thwarting, that 'tis almost impossible for a man to know when they speak as they think, or think as they speak.

That every man hath a Light in him, is not denied: for, had he not a Light, he were not capable of being govern'd by a rule: But, that this, which renders him capable of walking by rule, should be it self the rule, is not intelligible.

The

to the Reader, Lord I

The holy Scriptures are esteemed (by them) inferior to their own pamphlets; yea they render them to be of no more Authority than the Fables of *Esope*.

Hence they substitute in its room, their own motions, and impulses, and yet (if you will believe them, when they dissemble) they will tell you, they own the Scriptures. Their own people know not their intrigues nor the designs they have upon them, they do not use to trust (as some of them have said) such, (that is their ordinary followers) with their opinions, and yet to secure their people to them, they will possess them with greatest prejudices imaginable against any that seriously endeavour to recover them, out of their snare, still perswading them to the highest veneration of the Quakers Ministry, and that whatever is suggested against them, (tho' never so true) must be looked upon as the greatest lye. They hate the Light, whilst they pretend to it: if you discourse with them, 'tis not the argument but the man, they will chiefly be concern'd with; upon whom, can they but fix any thing that is odious, it shall pass both for an answer, and a confutation, and to fill up their wickedness, they will, (in their solemn way, and manner of profaness and blasphemy) bless God, that they have thus answer'd.

Observe them in their families, the irreligious education of their Children, the ordinary neglect of all Christian duties, and also their common converse, and what can we see in them, to represent them to be what they pretend? They will boast of mortification, yet love their backs and bellies to excess, that what will please their betters, will not content them, and yet so infatuated are they, as to conclude themselves, to be a perfect and self-denying people.

The Lord in mercy vouchsafe to us in this hour of
tryal,

The Epistle to the Reader.

trial, wherein the Spirit of error doth so fearfully prevail) that his holy truth may shine out, to preserve us from these paths of the Destroyer, and if it may please him, to manifest, and magnify his Sovereign mercy and Grace in the pardon, and recovery of these deluding, and deluded creatures, and grant unto us such an understanding of his holy will reveal'd to us, that we may discern truth from error; that though Errors and Heresies do appear and shew themselves, yet we may approve our selves sincere, in a serious contending for, and adhering to, the Truth once delivered to the Saints,

Thomas Hicks.

A FARTHER
A C C O U N T
OF THE
Dangerous Opinions
OF THE
QUAKERS:
COLLECTED

*Out of the Writings of several of their
Principal Leaders, faithfully represented
in the ensuing Dialogue between a Christi-
an and a Quaker.*

Cbr. I Have formerly detected you of several
Pernicious Opinions concerning the
Scriptures, the Light within, the Person
of Christ, and the Resurrection of the
Dead, &c. which, I presume, by this time you
have consider'd; What say you thereunto?

Quak. I say the Plagues and Judgments of God
will follow thee, G. Whitehead.

Cbr. Though your Conscience might be
B touch'd

A Dialogue between

touch'd with the evidence of the things alledg'd against you, yet it would have been your prudence rather to have dissembled your Pain, then thus to vent your Passion in such furious Replies: But you must not think to baffle me with such Sarcasms, either confess the truth of what you are charged with, or else disprove it.

Quak. *I have in print told thee, That thy Dialogue is an unchristian forgery, G. Whitehead; D. Plungd. Title Page.*

Chr. Wherein hast thou proved it so to be?

Quak. *Thou hast presented the World with a Quaker of thy own forming, making them to speak those impertinencies and falsehoods that were never utter'd by any real Quaker; therefore 'tis a forgery, G. W. Epistle to D. Pl.*

Chr. You had done well, if you had produced some instances wherein I made them speak what was never utter'd by a real Quaker. But if I can prove that what is spoken under that name, is the language of a real Quaker, then thou hast confess'd that such may be guilty of Impertinencies and Falsehoods.

Quak. *That thou canst never prove, for I affirm, That the Quaker there represented to the World is of thy own making.*

Chr. I wonder that you who pretend so much to circumspection in your Words, should yet be so extravagant in Print; 'Tis notorious, the Dialogue mentions several that are, and were, approved Quakers, (viz.) *G. Whitehead, G. Fox, James Naylor, Crisp, Richard Hubbertshorne, and Ben. Furlley, &c.* If these be not, or were not real Quakers, then do you publicly deny it; or if these things

quoted

a Christian and a Quaker. 3

quoted of them be not true, disprove them: But if that cannot be deny'd, nor this disproved, how dare you say, I have presented the World with a Quaker of my own making?

Quak. I say thy Dialogue is no other then unchristian forgery.

Chr. That obligeth thee to prove it, which as yet thou hast not done.

Quak. Have I not instanc'd in several particulars wherein thou hast wronged us, Dip. Pl. p. 16, 17.

Chr. Are those the onely things wherein the forgery consists?

Quak. What sayst thou to them?

Chr. I tax'd G. Whitehead, For affirming the light within to be God; And for saying, That the speaking of the Spirit in any is of greater authority then the Scriptures; and also for denying the resurrection of this Body, &c. Crisp, for saying, He knew the beginning and date of that Christ I believed in; G. Fox, for asserting, The Soul to be part of God's Being, to be without beginning, and infinite: Ben. Furly, for saying, 'Tis the greatest error in the World that ever was invented, and the ground of all error, To say the Scriptures are a Rule to Christians: G. Fox and Rich. Hubbertborne for affirming, That it is dangerous for ignorant people to read the Scriptures, &c. G. Whitehead's silence herein, is in my judgment a plain concession touching the verity of these Quotations, which is a manifest giving away your Cause; nevertheless, if there be any thing wherein you judge your selves wrong'd, let me hear it.

Quak. Thou sayst we account the blood of Christ no more then a common thing; yea, no more then the

blood of a common Thief, this is forgery.

Chr. If the meer light within, and obedience to it, be every way sufficient to bring every man to eternal life, as you constantly affirm, then the shedding of Christ's blood upon the Cross was needless, and to no purpose. *Isaac Pennington* (who I suppose is an approved Quaker) asks this question, Can outward blood cleanse? Therefore, saith he, We must enquire whether it was the blood of the Vail, *that is of the humane nature*, or the blood within the Vail, (*viz.*) of that spiritual man, consisting of *Flesh, Blood, and Bones, which took on him the Vail, or humane Nature?* 'Tis not the blood of the Vail, that is but outward; and can outward blood cleanse? if not, then that blood which Christ shed upon the Cross, which was the blood of the Humane Nature, is no more then a common thing.

Secondly, If the sufferings of Christ were only exemplary, as you likewise affirm, then what more do you attribute to the blood of Christ, then to the blood and sufferings of other holy persons?

Thirdly, If the mystery of Iniquity lies in the blood of Christ, as *Edw. Billing* most wickedly said it did, then is the blood of Christ, in your esteem, worse then the blood of a common Thief: Farther, what signifies these words which frequently drop from your mouths, *Dost thou look at Christs Death afar off? what will that Blood avail? Didst ever see any of it? That carnal blood, can outward blood cleanse? If thou hadst a great deal of it, would it do thee any good?* Do not these Interrogatories carry with them an open scorn and contempt of that blood which was shed upon the Cross? consequently that which is charged upon you is no forgery.

Quak.

A Christian and a Quaker.

5

Quak. *Thou sayst we make use of Scripture onely to stop their mouths who call for Scripture-proof; this is a Slander.*

Chr. If the Scriptures be no Rule; yea, if it be Idolatry to call the Bible a means, as *Whitehead* expressly sayes it is, *D. P. pag. 13.* Who also affirms, *That faith grounded on the Scriptures is but an empty Implicit Faith, and he speaks such persons void of the Knowledge of God, Christ, Salvation, and to be yet in their Sins, and that such men walk by their own Fancies and Imaginations.* *Christ ascended, p. 11.* *Solo Eccles.* (a great admirer of *George Fox*) discouraging with a Friend of mine in London, told him, The Scriptures were a lye; To whom 'twas replied, Why then dost thou mention them? The Quaker answer'd, To silence thee.

Nicolas Lucas, a real Quaker, was moved to declare his mind thus, (to one I know very well) *Thou mayst burn thy Bible, and when that is done, thou mayst serve God as well without it; and if thou hast a mind to have a Scripture, thou mayst write as good a one thyself.* Many more instances might be produced, these may suffice to acquit me from forgery in this particular; what more hast thou to say?

Quak. *Thou sayst that Fox, Dewsberry, Crisp, Whitehead, and Pen, are exceedingly corrupt in their Morals, herein thou hast spoken falsely.*

Chr. Hast thou bid adieu to common honesty? art thou endeavouring to prove me a Forgerer, and yet at the same time be guilty of it thy self? See the Dialogue, p. 43. which saith, Some of them are exceedingly corrupt in their Morals. If you think it your interest to put me on the proof here-

of, you may when you please, and I doubt not (if well) but to give you full satisfaction herein, provided that *wilful lying, fornication, and adultery may be accounted Immoralities*; what further hast thou to alledge against me?

Quak. Thou reports that the Quakers deny the resurrection of the Body, which is false.

Chr. George Whitehead, in my hearing, before near a hundred Witnesses, did deny it, in these words, This Body of flesh and bones shall not rise again; who also saith enough in his Pamphlet to acquit me from forgery herein.

Quak. Thou insinuates, as if our sufferings were onely to satisfy our Wills and Lusts; herein thou dost greatly wrong us.

Chr. In this I onely queried what it should be that doth influence you to suffer, forasmuch as you deny that this Body shall rise from the dead, and consequently can be never the better for what you do or suffer. And G. Fox maintains, That the Soul is part of Gods Being, &c. and therefore not capable either of prejudice or advantage, whether you suffer or not. Again, is there any people that ever boasted so vainly of their Sufferings as you do, that scarce a Pamphlet can come out from you, but the World must hear of your brags in this kind; which can have no other meaning, then to seed that Principle of Pride that reigns in you, and to gain Profelites to your errors, &c.

Quak. Thou also sayst, We deny any eternal advantage to be reaped by persons after death; In this thou dost abuse us.

Chr. This is no other then the genuine and
dire &

direct consequence of denying the resurrection of this Body. See 1 Cor. 15. 13, 14. *If no resurrection, then is not Christ risen: If Christ be not risen, then is our preaching vain, and your faith vain, and ye are yet in your Sins, ver. 17. Why stand I in jeopardy every hour? ver. 30. What advantage me that I have fought with Beasts at Ephesus? Let us eat and drink, for to morrow we dye, ver. 32.*

If we ask you whether a further happiness (then now) shall be enjoy'd by the Saints at the last day, you will answer by another question. *When thinks thou that will be? must all the Saints have their hope and faith unanswer'd till then, Whitehead Christ ascended, p. 34. If we inquire whether you do not wait for any thing further? you will tell us, That Death and Darkness hath power over our Minds, else we would never see our selves such ignorant Papists, in putting Salvation so far off, till we know not when, according to our carnal conceits, Whitehead, ibid. If hereupon we ask you, Whether you enjoy eternal life and felicity now? This is your answer, The recompence of reward, (viz.) eternal life and felicity is inwardly and spiritually received by those that now suffer for Christ, Whitehead, ibid. p. 37.*

I suppose by this time thou art, at least may be satisfied, that in these instances I was not guilty of forgery, and consequently Geo. Whitehead's pretended answer to me carries a manifest lye in the front of it, as any may perceive, who compares it with the Dialogue.

Quak. *I say thy Dialogue is proved an unchristian forgery.*

Chr. It was inconsiderately and imprudently

done by thee to put such words in thy very Title Page, since there is nothing in all thy Pamphlet that proves any such thing, but the contrary.

Quak. *Thy Dialogue is not onely a forgery, but it abounds with contradictions.*

Chr. This thou sayst, though the particulars thou hast taken notice of evince no such thing: However so it hath hapned (though I think not designedly by thee) thou hast fully justified that Answer in the Catechism, p. 72. *You will make your Friends believe we do nothing but contradict our selves*: Wast thou advised and discreet herein thus to vindicate me, even whilst thou art endeavouring to prove me guilty of forgery. But wherein do I contradict my self?

Will any man (except a Quaker) say, That to deny the light within, to be a sufficient rule to Salvation, and yet in some cases appeal to it; and grant it ought to be obey'd, is a contradiction: I verily believe G. Whitehead knows not all things, and yet I believe he doth know some things, may I not appeal to him concerning that he knows, without being censured for contradicting my self; surely G. W. the contradiction is not in my words, but in thy dark mind.

Quak. *Dost thou not affirm what any of us have said concerning the light within, is no more then what the Apostle speaks of the man of sin; and may as well prove Mahomet to be the true Christ, as the light within, Dip. Pl. pag. 5.*

Chr. Herein thou dost onely confute a thing forg'd by thy self, and not utter'd by me: Is this the way to quit thy self from deceit and falshood, which thou knowst I have openly accused thee of?

The

A Christian and a Quaker.

The comparison is not between the light within, and the man of Sin or *Mahomet*; but onely betwixt those Signs and Wonders you boast of. And those that *Mahomet*, or the man of Sin, may and do likewise pretend unto, see the *Dialogue*, p. 11, 12.

Quak. Thou also say'st, That our obeying the commands of the living Word in us, is no other then a mystical Romance; Herein thou hast acted the prophane Romancer, and art a most irreligious Miscreant, Dip. Pl. p. 5, 6.

Chr. If thou art not condemned in thy own Conscience for these wilful untruths, it will signify very ill of thee: The *Dialogue* speaks on this wise, p. 10. you say, You own Jesus Christ, but then 'tis with such a mental and mystical reservation, which is no other then a mystical Romance. Canst thou think that any ingenious and impartial Reader should conceive otherwise of thee, then a deceitful and impertinent Scribler. That the Christ you own is no other then a mystical Romance, shall be fully proved in this Discourse following.

As for those other things they are so frivolous, that I think them not worthy of any reply, believing that not any man who hath not lost his reason, can conclude as thou dost. 'Tis one thing to say, another thing to prove a man contradicts himself; such an Antagonist as *G. Whitehead*, certainly was never yet met with, who instead of attending to the matters in Controversie, contends onely with his own Imaginations.

Quak. Why speaks thou so slightly of George Whitehead, he is no such impertinent person as thou wouldst

wouldst represent him, we know his worth, &c.

Chr. No doubt you have too high a value for him, because you indeed know him not; what ever his errors, deceit, and hypocrisie be, your affection to his Person blinds your eyes, that you cannot, or will not see it: I must tell you, that had I been at his elbow when he was writing the *Dip. Pl.* I could not well have desired him to write more for my Vindication than he hath done.

Quak. Why sayst thou so?

Chr. Because the chief things objected against you he toucheth not, but manifestly falls under the whole charge, as before is hinted.

Quak. This is but thy own imagination.

Chr. I charg'd him for affirming the light within to be the Divine Essence; and he blames me for saying, 'Tis but a meer Creature, *Dip. Pl. 13.* In this then he clears me from any wrong done to him; I accuse you for denying the Person of Christ without you, And doth not he say, *Christ Jesus a person without us is not Scripture language, but the Anthropomorphites and Muggletonians, Ibid.* Why then should it be believed that herein I have wronged either you or him, since he himself doth so fully acquit me: Was not that Answer in the *Catechism*, p. 73. very pertinent, and truly given in your name. Though we believe not that you have answer'd us, yet you will give it out, you have both answer'd and confuted us; and your Friends will believe what you say, which is enough to you. Is not the *Dip. Pl.* calculated onely for the humour of your own Friends; but are you so void of reason as to think it to be a solid answer to the *Dialogue*?

Quak.

A Christian and a Quaker. 11

Quak. *Thou art a Lyar, and dost thou think that thy particular Election will secure thee from the reward of lyars, G. W. Dip. Pl. Epistle.*

Chr. Thou hast not proved one lye, neither do I hold such an Election as secures persons guilty of lying, from the reward of lyars. I see thou art driven to a strait, that since thou canst not rationally quarrel with the *Dialogue*, thou sets up a shadow, a figment of thy own Brain to contend with.

Quak. *Dost thou not hold a particular election of thy own Parry, and but of very few (if any others) besides, &c. G. Whitehead.*

Chr. I perceive thy Dictates are not infallible, for as thou hast not declared thy own, so neither hast thou written (nor indeed dost thou know) my belief in this matter: But what is all this to the *Dialogue*, why art thou concern'd so much about Election, who believes no such thing of persons, either absolute or conditionals; that Election you generally hold, is onely of the Seed, which is Christ himself; therefore thou dost but trifle, and fill up paper to no purpose; might it not therefore have been of more advantage to your Cause, if *William Penn* had concern'd himself in the examination of the *Dialogue* (as I expected he would). That what *G. Whitehead* could not do in his dull method and manner of reasoning, 'tis probable *William Penn*, with his Confidence and Rhetorique, might have done.

Quak. *What real Quaker ever spoke thus, that they who will not believe our sayings, we will not spare to condemn, and stigmatize them, and it concerns us to render them as ridiculous as we can.*

Chr.

Chr. If you would have nothing charged upon you but what is indeed utter'd by approved Quakers, whether it might not be necessary to give us a Catalogue of the Names of such; or if you think not meet to do this, then to give us some certain intelligible Character how a real Quaker may be known; may that pass for a Character which *Tho. Ruddyer* gave in my hearing, viz. *One that is come to the pure Language, to speak thee and and thou*; then your Objection will be easily answer'd: Doth not one of your own tell us, that 'tis your manner to render such odious, and the more effectually to weaken their Testimonies, you will fix upon them scurrilous and contemptible Appellations: And do not all men that know you, know this is true. But that I may fully satisfy you in this point, I ask whether *Edward Burroughs* was not an approved Quaker?

Quak. *Yea, he was endued with the Almighty Power of God, which lived and reigned in him: This his own Works will in a large measure testify the truth of, a man able to stop the mouths of all Gainers; This is my testimony to this man of God, who hath been a blessing to the Lord in his Generation, Josiah Coale, his Epistle before Edw. Burroughs his Works in Folio.*

Chr. Was this *Josiah Coale* a real Quaker?

Quak. He was so.

Chr. In what respect did the Almighty Power of God live and reign in him; and how was he a blessing to the Lord, for I must confess I do not well understand the meaning of this testimony.

Quak. 'Tis no matter for answering such cavilling Questions.

Chr.

Chr. Who else gives their Testimony to *Edw. Burroughs* and his Works.

Quak. These memorable Works of *Edw. Burroughs* (printed for the good of Generations to come, 1672.) is brought forth for us, and our Children, and such as are moderate, and well affected; greater desires hereof could not be in any, then in my own particular, I having travelled both to answer and serve the truth, and the desires of Friends herein; Let none condemn the honest plainness and harmless simplicity of any of his first Works here inserted, for many are living Witnesses that the Power and Wisdom of God did then appear and shew it self through such plainness and simplicity, to the confounding of the wisdom of many that seemed high and lofty. And thus, dear Friends, as the Salvation of our dear Brother *Edw. Burroughs*, according to his desire, whilst in the Body, I recommend this Volume of his Books, being therein the Truths, and your Servant *Ellis Hooks*. See the Epistle Dedicatory to the Quakers.

Chr. Of what use and service do you judge these Works may be to you, and to your Children?

Quak. It may not be unnecessary for Friends and Children to read and peruse these Testimonies, Informations, and Vindications of Truth, where they are in a way of Controversie given forth; the reading whereof may be of service to them, they being in the light and inspiration of the Almighty, from which all Scriptures, or Writings, that are given forth, are profitable to the man of God for his accommodation; for though many of you are come to a particular satisfaction in the true Light, and know so much of Christ, so as

to dye for him, yet cannot so well dispute for him: Though that be necessary, and few given up and accomplished for that Service; therefore there may be need for more to apply their hearts to wisdom, Ellis Hooks, *ibid.*

Chr. If written Testimonies and Vindications be profitable to the Man of God, for his accommodation, to help him to Dispute, as you plainly intimate: Doth not this interfere with that grand Notion of yours, which saith, You must do all by the immediate motion of the power within. But if the Light and Power which you and your Children have be not sufficient of it self to accomplish you for this Service of Disputation for, and vindicating of that you call the Truth, why then do you contend so much for its All-sufficiency? me-thinks you who pretend to infallibility, should be very careful to make one story agree with another, and not thus to be taken in different tales, to the manifest disparagement both of your selves and Opinions. But is this Ellis Hooks a true Quaker?

Quak. Thou needst not doubt that, forasmuch as he was employ'd in that Service, for the collecting and printing these Works of Edw. Burroughs, and also allow'd to prefix his Epistle before it. And there are others, who were and are in the Ministry, that hath given their Testimony to this Servant and Prophet of the Lord, as thou mayst see in their Epistles before his Works.

Shall Dayes, Months, and Tears, wear out thy Name? Shall not thy noble and valiant AEs which thou hast wrought through the Power of him that separated thee from the Womb, live in Generations to come? The Children yet unborn shall have thee
in

in their mouths, and thy Works shall testify of thee in Generations that yet have no Being, and shall account thee blessed: When I think of thee, I am melted into tears of sorrow, because of the want that the Inheritance of the Lord hath of thee. Francis Howgill.

As for Edw. Burroughs our dear Brother and Companion in travel, suffering, and consolation for the everlasting Gospels sake, his Testimony lives with us; He was a Preacher of Righteousness, one who travell'd for the Redemption of the Creature from under the bondage of Corruption. The name of this Minister of Righteousness is written in the Lambs Book of Life, George Whitehead; His name is chronicled in the Lambs Book of Life, a righteous Plant, a valiant Warrior, more then a Conquerer; who is dead, but yet lieth amongst us, and amongst us is alive, George Fox.

Chr. Being well assured from these Testimonies that Edw. Burroughs was an approved Quaker; then for the satisfaction of you and others in this Point, whether I have feigned a Quaker, as Whitehead suggests, or made them speak otherwise then in their own proper Dialect. I shall transcribe twenty questions, which I find printed in the memorable Works of Edw. Burroughs, together with the force and import of his Answers to each Question, as you will find, if you consult his Works in Folio, printed 1672. wherein the Spirit and Principles of the Quakers is not a little laid open. The questions were propounded (as that Book informs me) by one Philip Bennet.

1. 2. Whether the Word was made Flesh more or oftner then once? Quak.

Quak. In this Quere thou art manifested what thou art, where thou art, and what spirit thou art of, a Reprobate, a Child of Darknes: In this Quere thy spirit is seen and known in the eternal light; thou knowest not what thou askest, thy Quere comes from thy dark polluted mind: Thou art a stranger to the Life, without God in the World; the Light condemns thee, and all thy generation eternally. The Word made Flesh we witness, which dwells amongst us, and we behold his Glory, whereby we witness thee and all thy generation to be in the sorcery and witchcraft; the light in thee will tell thee so, to which thou must be obedient before thou canst witness the Word made Flesh onc's, for thou art darkness it self; when thou canst witness the Word made Flesh onc's, then thou wilt know whether the Son of God was made of a Woman more or finer then onc's: But thou Dragon that would devour the Man-Child, thou the Dragon with thy Angels art cast into the Earth. For thy other nineteen Queres thou hast conjured them up in the Black Art, out of the bottomless Pit, Edw. Burrough's Works in Folio, p. 29, 30.

Chr. Was ever Querist so rudely and uncivilly treated? or was ever question thus ridiculously answer'd? was this the honest plainness and harmless simplicity of this man? and was this his silencing all Opposers? Is there any thing in the question to provoke to such Bedlam Rhetorick? to call a man Reprobate, Child of Darknes, a stranger to the Life, without God in the World; yea, and to damn him eternally, only for a modest and sober enquiry; was this his valour for the Lamb? what means he by witnessing the Word made Flesh? Is it any thing more then the Seed, Light,

of Power within? But is this to the question? Doth the Scripture by the Word being made Flesh, intend onely the Light within? many thousands (that in all things walk not up to the light in them) do believe that the Word was made Flesh onc't, contrary to the bold assertion of this man, *That they must be obedient to the Light within, before they can witness (or believe) this thing.* 'Tis easie to guess what your notions are concerning the Word made Flesh; *Burroughs* saith, the Querist is *darkness itself*; if so, then surely he had no light in him to tell him he was in the sorcery and witchcraft; If no light, how is your opinion true, That every man hath Christ, or his light in him; is it possible for that man (*in whom Christ or his Light is*) to be darkness itself? And how could he be obedient to the light within, if he had none to obey.

Again, is a serious proposal about the Word being made Flesh onc't, an argument of one being in the sorcery and witchcraft? O stupendious madness and folly! And if the Querist be the Dragon, and hath his Angels, I would willingly know (of some of them who have commended his memorable Works to the Ages to come) who or what these Angels are?

And since he hath already doom'd and pass'd sentence upon the rest of the Queres, as being conjured in the Black Art out of the bottomless Pit; we may plainly foresee what Answers they are like to be attended with, nevertheless I shall proceed.

(2. Q.) Whether did the man Christ, slain (in respect of God's Decree and efficacy) from the

foundation of the World, really and indeed, suffer death as upon the Cross at *Jerusalem* more or oftner then once?

Quak. In this *Quere* thou *Diviner* art found adding to the *Scriptures* the *Divination* of thy own *Brain*; whereupon the *Plagues* of *God* are to be added to thee: *Oh* thou *lyar*, where dost the *Scriptures* speak as thou speaks here? But in the light thou art seen, and art for the condemnation: The man *Christ* we own, and witness, and the *Lambs Book of life*, which was slain from the foundation of the *World*; we witness the *Lamb of God*, and thee to be the *Beast* that makes war with the *Lamb*, and thou *Antichrist*, which looks at *Christ's* death at *Jerusalem* alone; so let all thy *Congregation* see what they hold up that follows thee, *Edw. Burroughs*, *ibid.* p. 30.

Chr. Can any man be the wiser for this Answer? Is it *Antichristian* to look at *Christ's* death at *Jerusalem*? Dost the man *Christ* die in you? and must he be onely look'd at as to dying? The question is plain, whether the man *Christ* did really suffer death as upon the Cross more then once? though *Edw. Burroughs* saith, 'Twas conjured up in the *Black Art*, and accordingly in his canting way answers, We witness the *Lamb of God*: But what is this witnessing to the point? or is *Diviner*, *Lyar*, and *Beast*, a fit reply to so harmless an enquiry? I see, though you cannot, or will not answer a question in plain and intelligible terms; yet you can and will freely curse and damn the *Querist*. And whilst you pretend to own and witness the Man *Christ*, &c. you sufficiently intimate your erroneous thoughts concerning the *Sufferings* of *Christ* upon the Cross, though

though you are ashamed or afraid to speak them out.

(3. Q.) Whether did the Man Christ really and indeed suffer in his own Person for that end, and after the same manner which he did upon the Cross at Jerusalem, before that time or since that time?

Quak. Here thou full of all subtilty, hast manifested thy payson and enmity; but thou art seen with the Light, and with it condemn'd for ever: Christ Jesus in his own Person doth, and ever did suffer by thee, and such as thou art, after the same manner: Thou blind Pharisee and Blasphemer, wouldst thou have Christ have more ends in suffering then one, Ibid. p. 30.

Chr. Whether there be more payson and enmity manifested in the Question, or in the Answer, I leave others to judge: Was Christ indeed actually crucified upon the Cross by the Querist? and doth Christ alwayes suffer after the same manner, and for the same end, as he did when crucified at Jerusalem? If so, How is the Body of Jesus Christ said to be offer'd once for all? And why is it call'd an offering of one Sacrifice, Heb. 10. 10, 12, 14. Be free and plain, let us know whether you do believe that Christ did, and doth suffer in his own person for the same end, and after the same manner as he did upon the Cross, both before that time, and since that time, or deny it; else say, you cannot, or that 'tis not convenient to give a positive answer.

(4. Q.) Was not that death which the Man Christ suffer'd once, and but once, upon the Cross at Jerusalem, so satisfactory for all the Sins of the

Elect, as that the justice of God, did not, doth not require any suffering or working upon that account, either from Sinner or Saint?

Quak. Here thou Jesuite art pleading for a Christ as far off thee, that Christ which died at Jerusalem did not satisfie for thee, who art an enemy to him, and art under the woe, and from that woe thou shalt never flee. The death of the Man Christ we own, and witness; The same Christ that suffer'd, we witness made manifest. And here thou liar, art made manifest to be a liar, who said, We deny that Christ which died at Jerusalem; so let thy mouth be stoppt thou liar, who art for the lake: And whereas thou queries, whether the justice of God be not satisfied for the Sins of the Elect; let shame strike thee in the face, that thou should take upon thee to speak to any people, and knowest not the Scripture: where reads thou, that God requires satisfaction for the Sins of the Elect, or laid any thing to their Charge; Let all people see whether thou be not a blind ignorant sot, Ibid. P. 30, 31.

Chr. It seems by this Answer, 'tis Jesuitical to plead for that Christ which died at Jerusalem, which Burroughs calls a Christ as far off: Then in what sense must you be understood, when you say, You own the same Christ that suffer'd? If the death of the same man you do truly (and without reserved meanings) acknowledge, why do you stigmatize the Querist for pleading for that Christ? The Querist is accused for a liar, for saying, You deny that Christ which died at Jerusalem, and yet Edw. Burroughs calls him Jesuit, for pleading for a Christ as far off; Is not this to acquit his Accuser, and plainly to condemn himself for a rash

rash and peevishman. That *Burroughs* did really lye and dissemble in his pretences to own the same Christ, doth in part appear in his Answer, and will more fully in the sequel of this Dialogue.

How did this Quaker know, that Christ did not satisfie for the Querist, and that he was under that woe, from which he should not escape? What means he by the Elect, for whom no satisfaction is required? and to whose charge nothing is laid? was not Christ's death for Sin? then either for the sins of the Elect, or for the sins of others; not for the Elect, nor for the Querist; for whose sins then? 'Tis evident enough, he intended 'twas onely for the Seed, which Seed is Christ; so that Sinners are no wayes concern'd in the Sufferings of Jesus Christ, unless you will say, That Christ in man is a Sinner: O the patience and forbearance of God, that should bear with such Blasphemies as these are: that ever men pretending to infallible Teachings, should so render the Doctrine of Jesus Christ, and his Sufferings, as to expose them to the greatest scorn and contempt.

(5. Q.) Whether you be reconciled to God by any other Obedience, then that very Obedience which Christ perform'd in his own Person, or by any suffering or death then that which Christ suffer'd upon the Cross at Jerusalem?

Quak. Silence *Elisha*, wouldst thou who art an enemy to God, know how we are reconciled to God, and by what Obedience; open the light in thy Conscience, and be obedient to that, then thou shalt know by what Obedience we are reconciled to God: For yet

thou knowest no Obedience, but art an enemy to the Cross of Christ, and in the mystery of Iniquity, and in the dark power of the Man of Sin: What hast thou to do to talk of Obedience, thou art blind, and in the broad way that leads to Death, Ibid. p. 31.

Chr. Is this to give a reason of your Hope with meekness and fear? Suppose the Querist as ignorant as his Answerer would represent him, ought he not to have endeavoured his Information; the question doth deserve a better reply than here is given to it; what inconvenience can there be in giving a serious and solid account, how we are reconciled to God? Was not *Edm. Burroughs* either ashamed or afraid to speak out what that Obedience is by which you are reconciled: *William Penn*, I must confess, herein is more free and ingenious with us; He confidently affirms, *Justification by that Righteousness which Christ fulfilled in his own Person without us, is a Doctrine of Devils*, Apolog. p. 148. I doubt not but *Burroughs* was of the same mind, though he kept it secret from the Querist as much as in him lay: Hitherto you see we have not one direct Answer to any Question.

(6. Q.) Whether did not the Man Christ suffer as a publick Person in the Elects stead, or in their behalf, and for that end: That none who believed in him might die eternally.

Quak. Thou blind Guide makes it manifest, But thou knowest not the Man Christ at all, nor his Sufferings; A publick Person he is, not so thou, but a mystery thou knowest nothing of; and for the redeeming of the Elect from under such moulds as thine, Christ did
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and doth suffer, and those that believe, *that such dumb idol Shepherds as these* Ibid. p. 31. *and* 11.

Chr. Still nothing but Impertinent Ravings, instead of a direct Answer? What doth the Quaker intend by the Man Christ, and his Sufferings, which he saith the Quaker knows not at all? Is Christ a publick Person or not? did he die for this end, That all who believe in him might not die eternally, or did he not? who, or what is the Elect that is under the mouths of such as the Quaker? for the redeeming of whom Christ did and doth suffer: And what is that which Christ doth now suffer for the Redemption of the Elect? and what that Bondage is from which he redeems? And what is meant by believing? and in whom? Is it in that Person who suffer'd upon the Cross? or the Light within? Do not equivocate, but speak to the Point directly, whether that Person that is distinct from all other persons; He that was in the World, and died upon the Cross, rose again, and is now at the right hand of God, be that very Christ we are to believe in? or that it is not our Duty and Interest so to do, but merely to believe in, and obey the light within, as the only Mediator between God and Sinners. Let us know your minds herein in down-right terms, and do not put us off with your witnessings, which to us signify nothing.

(7. Q.) Whether the Sufferings of Christ, now in his Saints, be all the satisfaction that is made to, or which the justice of God looks for, for his pasts, present, and to come?

Quak. Thou Blasphemer askest thou knowest not what, Is not Christ the same as ever? and is not the

Sufferings of Christ satisfactory where ever? what will satisfy, if the Sufferings of Christ will not satisfy? Let all people take notice what a Blasphemer thou art, or what can they learn from such as thee, who knows neither the Justice of God, nor the Sufferings of Christ in his Saints, Ibid. p. 31.

Chr. In answer to the fourth Question, this Quaker deny'd the Sufferings of Christ to be satisfactory either for the Elect or others, and here he grants his Sufferings are satisfactory where-ever, but tells us not to whom, nor for whom they are so: And whereas he talks of Christ's Sufferings in his Saints, I would quere, whether his Sufferings in that sense be all the satisfaction that is made to, or which the Justice of God requires? Again, it may not be amiss to observe a little the policy of this man, who, that he might the better hide, and prevent any suspicion of himself being a Blasphemer, he indites and arraigns the Quaker as such, perfectly in this, imitating the Devil, who will charge upon another his own fault; that thus it is, consider the Quakers Opinion of Christ in his Saints, which is, *in God, and his eternal Power*; but doth God and his Power Suffer and die in his Saints? *Is this to exalt the Deity of the Son of God* (which sometimes you pretend to do) *to make him subject to death, and to death in you*; but pray, how can an immortal, immurable Spirit die, and in what sense is such a death satisfactory? But the misery is, ask what question we will, in the plainest terms we can, the Quakers will answer equivocally, and not let us know their minds (as one of them said, *We do not use to trust such with our Opinions*) as if they were ashamed

ashamed to own the things themselves believe.

(Q. 2.) Whether was not that Body of Jesus which was offer'd upon the Cross at Jerusalem, the one and onely Sacrifice for Sin God accepted, to which all the Saints did, and do look to be justified without any other Works?

Q. 1. k. Here thou replies thy *Sottish* Queries, which rises out of thy dark mind, concerning the Body of Jesus, as the Devil did about the body of Moles; let thy mouth be stopt, for the Body of Jesus thou knowest not, nor what it consists on; and the offering of it up, thou knowest nothing of: Thou art none of the Saints, but without in the World, for thee the Body of Christ is no satisfaction: And thou Reprobate, what hast thou to do to talk of believing, that is the condition of the Saints, whose Works thou knowest not; Thou disobedient one, upon whom God will render Vengeance in flaming fire, Ibid. p. 32.

Chr. On the rudeness and unworthiness of this Answerer, who took no farther notice of the Question, then to vent his rancour and spleen against the Querist: Surely the venom of Asps was under this mans tongue. 'Tis to be bewail'd, that a serious question concerning that one and onely Sacrifice, Christ offer'd, should be parallel'd with the Devils contending about the body of Moles; and that such who will be disputing about the Body of Jesus, must be branded for Reprobates (Naylers Love to the last, p. 57. Printed 1696.) Had it not been better to have condemn'd such Dictates as these to perpetual Oblivion, then to print them for the Generations to come? And forasmuch as he saith, what the Body of Jesus consists of, and the

the offering of it up, the *Querist* knew nothing of, 'tis evident he intends another body then that which he took of the Virgin, but what that is, he acquaints us not.

(9. Q.) Whether there be any other Righteousness, by which Christ the Saints are justified in the sight of God, then that which Works in them and by them?

Quak. Thou art accursed, and made manifest, who preachest another Gospel, and wouldst have another Righteousness then that of Christ: Thou Beast, to whom the Plagues of God are due, upon whom the Wrath of God must be accomplished, who would have another Righteousness then that which Christ works in the Saints, and by them: Thou wouldst be justified, and live in thy sin, but thou art shut out from God for ever: we witness Justification by Faith, Ibid. p. 32.

Chr. There is nothing in the question importing another Righteousness, then that of Christ; was it not then more then enough for him to censure and damn the *Querist*, but must he needs insinuate a wilful lye to compleat his wickedness, that the *Quakers*, and their Children may be accomplished for dispute, and know how to answer their Opposers, as *Ellis Hook* intimates in his Epistle. *Burroughs* saith, We witness Justification by Faith, which is no other then your usual canting, neither doth it in any wise conclude the question: Indeed, when he calls the *Querist* Beast, upon whom the wrath of God must be accomplished, because he would (as the *Quaker* imagines) have another Righteousness, then that which Christ works in the Saints, and by them.

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Herein, I must confess, he plainly denies that there is any other Righteousness, and consequently all that Christ did and suffered without us, is utterly unconcern'd in this business of Justification, directly repugnant to Rom. 5. 18, 19. Isa. 53. 5.

(10. 2.) Whether doth Sanctification or Justification in order antecede holiness of life, or Justification by Faith go before; or whether doth not God love man, ere man lov'd God?

Quak. Here thou dark blind Hypocrite hast shut out thy self from the knowledge of God in any measure: Oh that people should be so blind, as to look to learn any thing of such as thee but Sin and Filthy-ness; what hast thou been teaching, that neither knows Justification nor Sanctification, but are querring which goes before: Let all people Judge whether thou be not a Teacher of lasciviousness, sin, and uncleanness. How dar'st thou mention a holy life? thou man which art Cain, God durst not love, nor accept thee, nor thy Sacrifice; and for Justification by Faith, thou know'st nothing of it, which we own and witness, Ibid. p. 32.

Chr. Was this the plainness and simplicity through which (you say) he did confound the wisdom of the high and lofty? was this your dear Brother in the Lord? as George Whitehead calls him. 'Tis too apparent he was under the Dominion, rule, and government of a most wicked, lying, and reviling Spirit. Can any man or men conclude the Quaker to be a Teacher of Lasciviousness, merely for asking, whether Sanctification or Justification do not in order go before holiness of life? Certainly the Children yet

unborn, if they should see these his Works, will have him in their mouths as a most ridiculous, impertinent, and railing person.

(11. Q.) Whether the Justice of God be fully satisfied for all the sins of the Elect, ere Christ appear to their Souls, or holiness appear in their Lives?

Quak. *Here thou full of all subtilty art comprehended, and with the light of Christ thou art seen, and with the life thou art judg'd and condemn'd: Who would lay Sin to the charge of the Elect, thou Sorcerer, dost the Elect of God sin? Shall the Elect die? To that in thy Conscience I speak, Ibid. p. 32.*

Chr. If the Elect of God neither do, nor never did sin; 'tis meet we should know who or what is meant by the Elect: who shall lay any thing to the charge of the Elect? 'tis God that justifies, who shall condemn? 'tis Christ that died, Rom. 8. 33, 34. If by the Elect be intended persons, then either they are or were Sinners; but if by the Elect you mean a meer Principle, Spirit, or seed in man: Then I ask you, How God is said to justify that? and in what sense did Christ die for this Seed? If Justification do suppose a guilt, I quere in what respect this spirit or seed in man may be said to be guilty? If you say, It never did, nor doth Sin, how then doth God justify it? and what necessity was there of Christs dying for that which was perfectly sinless? To that (as thy phrase is) in thy Conscience do I now speak.

(12. Q.) Whether the holy Lives and Works of the Saints be not excluded from the act of Justification.

Justification from the guilt of Sin?

Quak. *Thou dead Beast, thou art a stranger from the life of God, and is excluded from the holy life of the Saints, and their works; Thou art unredeemed from thy vain Conversation, and so art not justified, nor never shall be: And by the same that the Saints are justified, thou art condemn'd into the lake for ever, Ibid. p. 32, 33.*

Cbr. This answer (like the rest) is full of pride, rage, and folly; who will believe that Testimony which you most unadvisedly have given of this man, That he was a faithful Servant and Prophet of the Lord: Did ever any foame out their own shame more then this your pretended Prophet, who impudently assumes to himself the authority of determining the eternal condition of the Quaker; tells him, *He neither is, nor never shall be justified;* may it not be with respect to this cursing and railing humour, which was predominant in him, That you call him a Son of Thunder. But whether *Edw. Burroughs* hath spoken any thing pertinently, and properly to the question, I shall leave it to others, yea to that in thy Conscience to judge.

(13. Q.) Whether that Righteousness which is wrought by the Saints be every way answerable to the Justice of God?

Quak. *There again thy blindness is made manifest; Is there any Righteousness but that of Christ Jesus? and is not that every way answerable to the justice of God? But such polluted filthy Beasts as thou wouldst have another Righteousness; but thy Righteousness we deny; and the Righteousness of Christ we witness, which shall be reveal'd on thee in flames of fire, Ibid. p. 33.*

Cbr.

Chr. Did ever man pretending (I will not say to perfection or infallibility, but) to reason or modesty, reply at this rate? Did every question affright him, and put him into such a consternation, as that he could express himself no otherwise then like one perfectly mad. There is not the least intimation in any of the foregoing questions asserting any other Righteousness but that of Christ's, and yet this wretched man had the confidence to say, Such filthy Beasts (as he was pleas'd to account the Quakers) would have another Righteousness: Art not thou ashamed of this injustice and lying, which thy dear Brother *Edw. Burroughs* was guilty of? to talk of your witnessing the Righteousness of Christ, is no more but your common and idle prating, and nothing to the point in question: Must we be concluded onely by what you ignorantly and impudently say you witness?

(14. Q.) Whether none be accounted righteous in the sight of God, in whom is any corruption or failing, or who do not fulfil the Law, and answer every demand of Justice?

Quak. Here thou polluted Beast makes it manifest what thou hast been driving at all this while, which is, that thou wouldst have thy corruptions and filthiness to be accounted righteous in God's sight, that so thou mayst wallow in thy filthiness: But John saith, He that commits sin is of the Devil; The Son of God was manifested, that he might destroy the works of the Devil, and thou man of Sin wouldst have it stand; If God doth not accept any where there is any failing, or who do not fulfil the Law, and answer every demand of Justice, Ibid.

Chr. This question (I do confess) hath the favour of a direct and positive answer, though it be introduced with his wonted railing, together with a wilful lye; certainly had not *Edw. Burroughs* been desperate, and utterly destitute of any serious respect either to God or man, or his own credit, he durst not have attempted to fix so notorious an untruth upon the *Querist*, as that he would have corruption and filthiness to be accounted righteous in God's sight. There is not any thing of such an import in the question, which is not whether failing and corruption may be accounted righteous; but whether none in whom is any failing or corruption may be so; corruption and failing is one thing, the person in whom it may be is another.

But to his answer, *God accepts not any who do not fulfil the Law, and answer every demand of Justice*; If so, woe be to you Quakers, as well as to any others, for certainly you cannot be saved according to this Principle; you are far (however you flatter your selves) from fulfilling the Law, and answering every demand of Justice; with *Edw. Burroughs* agrees another of your Ministry, namely *William Penn*, *Sandy Foundation*, p. 29, 30.

Obedience to Justification (saith he) ought to be as personally extensive, as was man's Disobedience to Condemnation; in which real (not imputative) sense those various terms of Sanctification, Righteousness, Resurrection, Life, Redemption, Justification, &c. are most infallibly understood; for impute or imputing signifies no more in Scriptures, but to express more really and personally to be that which is imputed

to them, whether as guilty, or remitted. For (saith he) any to be justified from the imputation of anothers Righteousness, is both ridiculous and dangerous; whence came that usual saying amongst many Professors of Religion, That God looks not upon them as they are in themselves, but as they are in Christ. According to the drift and scope of Penns Discourse, this usual saying must come from the conceivings of the dark imputarians of this Age: But I must tell Mr. Penn whatever his deluded fancy may be concerning himself, miserable will be his condition, if God do look upon him onely, as he is in himself: The time will come he may curse the day that ever he entertain'd such an opinion, or that it was his sad lot to fall amongst such a people, who render Jesus Christ in all his undertakings for Sinners, no more then a meer cipher. For, saith Edw. Burroughs, *✠ God will not accept of any who do not fulfil the Law, and answer every demand of Justice.* O ye wretched men, that should in such a day and Nation, have the face to utter such a Doctrine as this is, which casheers the whole Gospel, and turns it out of doors.

(15. Q.) Whether a Soul be justified before God by the non-imputation of Sin, and the imputation of the Righteousness of Christ's Person to his Faith, or by a Righteousness wrought by Christ in the person justified, or to be justified.

Quak. Stop thy mouth thou Sorcerer, which art gathering up a heap of confusion, fit for nothing but to be turn'd into the bottomless pit; wherein thou talkest of imputation and non-imputation, and of a person justified and to be justified. Thy language is
the

the language of Egypt, and in the mystery of Iniquity, which is condemn'd into the lake of Perdition by the light of Christ; I own no Righteousness but what is of Christ, and is wrought by him; which Righteousness shall confound thee, and all thy unrighteousness and conjurations, the same that justifies us, shall condemn thee eternally, Ibid. p. 33.

Cbr. If this was a man of God, who may we account a man of——. The memorable Works of this *Edm. Burroughs* may serve as Memorials to all men, to dread the Spirit and Principles of the Quakers, these instances being such Monuments of their folly and madness; He saith, That imputation and non-imputation, and to talk of a person justified and to be justified, is the language of Egypt, and is condemn'd to the Lake of Perdition by the Lights. But what kind of Light should this be, that should thus fatally doom such a question? and brand the person asking it for a Sorcerer? He saith, He owns no other Righteousness but what is wrought by Christ; But not one word, whether this Righteousness is wrought without us, or within us, or both, which is the thing the question aims at. If the Quaker was, or if any person else be ignorant herein, so they may remain, for any thing that Burroughs hath here contributed towards their information.

(16 Q.) Whether Christ be in the Saints in respect of that Nature wherein he suffer'd at Jerusalem?

Quak. Here thou enemy of Christ wouldst know how the Saints enjoy Christ; the Scripture is fulfill'd on thee, the light shines in darkness, and the darkness comprehends it not; when thou comes, so own thy

Condemnation the light in thy Conscience, when thou wilt know that Nature that Christ suffer'd in: But now thou art in the nature that Judas was in, that betray'd him, & that they were in that crucified him. Ibid. p. 33.

Chr. Is there in this reply one word to the question? could he not have answerd *yes* or *no*, else where he grants that he who was slain upon the Cross is the very Christ of God, *and that the very Christ of God was in him*, Ibid. p. 149. From whence we may infer, That the light within was crucified at *Jerusalem*: Must this pass for an infallible dictate? surely not with any who are not under the influence of the *Quakers* delusions. But wherefore did *Burroughs* remain under such a Paroxysm of fury, was it not because each question did strike too closely at your vile Opinions?

(17 Q.) How and in what manner Christ, who in respect of his Divine Nature, is in all places, may be said to be in a Saint, and not in a Reprobate?

Quak. *What hast thou to do to quere after the Divine Nature, who art the natural man, who knows nothing of God, but what thou knowest naturally as a brut beast: The manner of Christs Divine Nature is hid from thy eyes; with that eye thou shouldst see, with that thou art blind: And the manner of his being in the Saints thou knowest not, who art a Reprobate, and shalt find him to thy eternal condemnation, Ibid. p. 33, 34.*

Chr. It is a lamentable thing, that a man for asking, How and in what respect Christ may be said to be in a Christian? must be put off with such a taunting reply as this, *What hast thou to do to quere, thou knowest nothing but as a brut beast, thou Reprobate.* Is this to instruct with meekness and fear? we see, that if we do not believe your say-

sayings without farther enquiry what will come on't, namely, to be curs'd and damn'd eternally. 'Twas pity this question did not fall into the hands of a more judicious person then *Edw. Burroughs*, who neither treats the *Querist*, nor his question, like a Christian, or a sober man.

(18 Q.) Whether doth Christ now in these days assume, or take upon him, the form of a Servant, & the seed of *Abraham*, that is our flesh, and whether doth not this assumption cause such a perfection of the Godhead and the Manhood, as that both of them together are united into one Person.

Quak. O thou dark Beast and Conjuror, quering with thy conjured words, that which thou knowest nothing of, and is out of thy reach and comprehension: Thou Blasphemer, dost thou limit Christ to dayes, in taking upon him the form of a Servant, and the seed of *Abraham*: Is not he the same now as ever he was? for the union of the Godhead with the Manhood, as thou calls it: Let thy mouth be stopp'd, for with thee God nor none of his Children hath any union; God hath put an utter enmity betwixt thy seed, thou Serpent, and the seed of the woman. And the perfect union with Christ we witness, therefore are we separate from thee and thy Generation, *Ibid.* p. 34.

Chr. I perceive he that fate him on, carried him through; otherwise, by this time, we might reasonably conclude he should have been drawn dry of his virulent and undecent expressions. Be the question what it will, he was at no loss for words to stigmatize and vilifie the *Querist*; yet was at a real and marvellous loss to give a direct answer to the purpose, almost all the questions hath a fair, or rather (if you will) a foul go-by:

Let me seriously ask thee, whether thou dost indeed believe that *Edw. Furrongs* was in the meekness, plainness and simplicity? when he did represent the person that asked, whether Christ doth now take upon him the form of a Servant, to be a dark Beast and Conjurer? Dost thou believe that Christ now in these dayes takes on him the form of a Servant? our Flesh, as once he did? Do not reply in equivocal terms, but speak honestly and plainly to the question; we ask you not, what you witness, we will not be determined by your vain boasts, or deluded fancies.

(19. Q.) Whether Christ is now conversant with men upon Earth, since his Ascension, as he was before, and in those times wherein the Apostles lived?

Quak. Thy quere bewrayes thee, thy language is the language of Egypt; thou makest it clearly manifest, thou knowst not Christ in any measure, where the first principle of truth is made manifest; it is the same that ever was: Thou askest whether Christ be not now conversant upon Earth amongst men since his Ascension, as he was in the Apostles times; dost thou know what thou askest? Did not Christ appear to his Apostles since his ascension in the most glorious manner that ever was? and is he not the same now as he was then? what? wouldst thou make of Christ, thou dark sottish beast, such a one as thy self, Ibid. p. 34.

Chr. This man took a liberty to say any thing, but what was to the purpose, 'tis amazing to think that a person under his Character, being under no surprize or provocation, should deliberately write such gross Errors and Untruths, together with such a heap of scurrilous and filthy
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Railings, and cause these to be printed for the view of future Generations. *Burroughs* asks, whether Christ did not appear to the Apostles since his Ascension? *who denies he did*: But what is this to the question, whether Christ be now conversant with men upon Earth since his Ascension, as he was before? To this the Quaker Replies, What would thou make of Christ, *thou dark sottish beast*? But whether this be a solution of the question, I submit it to others.

(20. Q.) Whether Christ did not dwell amongst the Saints after another manner, and more visible then now he dwells in them?

Quak. Here thou shew'st thy ignorance, and for thy word visible he is not, nor never visible to thee, nor thy Generation: for those that did profess the Scriptures as thou, and thy Generation doth crucified him: Thou Blasphemer, where saith the Scripture that Christ would dwell after another manner in his Saints? Ibid. p. 34.

Chr. In this Answer, the Quaker denies that Christ was ever visible to wicked men (such as he esteems the Querist to be) and consequently denies that person call'd in the Scriptures by this name, who convers'd here in the World, and suffer'd death openly and visibly at Jerusalem to be the Christ: for that Christ was visible to wicked men: But this bold man saith, Christ was never visible to such as the Querist is: Are not these things justly offensive to Christian ears? 'Tis too evident in your acknowledgments of Jesus Christ, you do but abuse your Readers, in owning that in words which in truth you really deny, and do steal away the truth from the less wary reader or hearer, even then when in

words you seem to confess it. It is blasphemy (saith Edw. Barringtons) To say Christ dwells in another manner in the Saints; then once he did amongst them; which is as much as to say, *Christ is not a person without them.* Did Edw. Barringtons believe that these replies of his were proper answers to the questions.

Quak. Blessed be the Lord that hath discovered thee; so thy queries are answer'd in the eternal life and light of God, and Judgment is given upon thee and them, which thou shalt eternally witness. Thy queries are answer'd lovingly and plainly, and in the Scripture language and terms, and with the eternal light and life of God set thee in thy own place, which thou shalt eternally witness, Ibid. p. 34.

Chr. What horrid blasphemy, arrogance, and wilful lying, are these few concluding words guilty of? to say these queries are answer'd in the eternal life and light of God, is a most blasphemous intitling the Divine Majesty to all Edw. Barringtons his multiplyed Railings, Lies, and Impertinencies; Could the Devil himself have been more vile? and was it not prodigious arrogancy in this man to take upon him to determine a mans endless condition? Is it not also a most odious lye, to say these queries are answer'd lovingly and plainly, in Scripture language and terms? Is railing, cursing, and damning a person, loving and plain answers? Is sot and sottish Beast, &c. Scripture language and terms? The Lord in mercy deliver us from such Prophets, who are justly worthy of the abhorrence of all men.

Thus I have given you some account of the memorable works (of this eminent Quaker) printed 1672. with the Epistles of Ellis Hooks, Josiah Coale,

George

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George Whitehead, Francis Hornigill, and George Fox, that the Ages to come may see what monsters this Age produced: *O my Soul came not thou into their Secrets, unto their Assembly,* Gen. 49. 6. I presume by this time thou maist be satisfied, that I have not wrong'd you in the Dialogue, but did therein represent you, and your manner of speaking, in more favourable terms than you see I could, or might have done; what farther have you to object?

Quak. We say they are lyes and slanders, and thou art a most irreligious miscreant.

Cbr. Several of you (that were moved thus to express your minds) being asked, whether you had read the Dialogue? *answer'd* No; How then do you know they are all lyes? Is it not a most disingenuous thing to pass sentence on you know not what? I see 'tis as easie to wash the *Blackmoor* white, as 'tis to reclaim you from this accustomed evil. Those of you who have read the Dialogue, may know (if you will) that I have not onely quoted your Books, but have done it truly and honestly; can this then be of any Service to you, when any person that examines the quotations, may see your error: As for that term miscreant, *George Whitehead* is pleas'd to impose upon me; I think it unworthy of any farther notice then this, that for want of argument, he takes up dirt, which was no wayes becoming him, having told us in print, *That he never found any man convinced by ill language, Divinity of Christ,* p. 89. What more hast thou to say?

Quak. Thou sayst, We bold the Soul to be God, whereas we distinguish between the Power that saves, and that which is saved, G. W. Dip. Pl. p. 15.

Chr. Did I not cite your metropolitan G. Fox? direct you to his Book and Page, where you may read these words, *That the Soul is part of Gods Being, without beginning, and infinite*; Darest thou say, I have not quoted him truly? But saith George Whitehead, We distinguish between the Soul and its Saviour; So doth G. Fox seem to distinguish, When he calls God the Bishop of the Soul, notwithstanding which, he saith, The Soul is a part of Gods Being; It then there be any thing in his distinction, 'tis onely this, *That one part of God is Bishop over another.* George Whitehead also pretends to distinguish between Christ, and his light or gift, Apolog. 35. And yet in his Dip. Pl. p. 13. saith, *The life is the light of men, and this life and light is divine and increated*; so that the meaning of his distinction must be, *That Christ is not divine and increated, but his Light is*: If both be increated, what signifies his distinction? James Naylor likewise distinguisheth between the light and the seed within; and yet tells us, *The light is Christ, and the seed is Christ*; so that your distinguishing is but a collusion to baffle and amuse simple and ignorant people: Hence, as one of your own Friends hath said of you, we find but too true; though your years have been but few, yet you have been exceeding expert in learning the subtilties (*that is, the equivocations*) of the Papists. Who of you ever writ against this position of George Fox concerning the Soul? Or which of you dare give it under your hands, *That herein your Superintendent was deceived?*

Quak.

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Quak. Whereas thou hast said, we deny the Person of Christ; herein thou art a liar; the person of Christ we own and witness.

Chr. But do you acknowledge him to be a distinct person without you?

Quak. *Jesus Christ a Person without us, is not Scripture language, but the Anthropomorphites and Muggletonians, Whitehead, Dip. Pl. p. 13.*

Chr. If Jesus Christ be not a Person distinct from you, who or what is Jesus Christ?

Quak. 'Tis God himself; if God be the Light, and that Light be Christ, then God is Christ, *Penns Innocency with open face, p. 8. Again, 'tis the light in us, we own no other Redeemer but that Person, the Son of God, who died at Jerusalem, who is the light in us, Naylor and Hubborthorns answer to the Phanatique History, p. 13.*

Chr. You say you own the Person of Christ, is the light in you a person? and is it the very Son of God? and did it indeed die at Jerusalem?

Quak. *We say, He that was slain upon the Cross is the very Christ of God, and the very Christ of God is in us, Burroughs Works, p. 9. 149.*

Chr. If God be Christ, as *Penn* saith; or if the Light within you be the Christ, as *Naylor* and *Hubborthorne* affirm? Is it proper or safe to say, God was slain, or that the Light in you was crucified?

Quak. *Ye have condemn'd and kill'd the Just, James 5. 5, 6. that is, Christ Jesus in their hearts; him they crucified, G. Keith. Immediat. Revelation, p. 77.*

Chr. Is Christ really and indeed crucified in the hearts of men onely.

Quak. *As Christ is and lives in himself, he cannot be*

be crucified, but his appearance may, Keith. Ibid.

Chr. You distinguish between *Christ*, and *his appearance*; and say, He himself cannot, but his appearance may be crucified; Is not this as much as to say, His appearance is but a Creature? But how will this agree with the Dictates of others of your Ministry, who say, The Light within is *divine and increated*: I perceive if we examine you distinct, your tales will not agree. And when *G. Keith* saith, Ye kill'd the Just, that is *Christ Jesus*; Must we believe that this Just is not indeed *Christ Jesus*, but onely his appearance; consequently when the Scripture saith, *Christ* was crucified, we must not understand it was *Christ* himself, but onely an Image, appearance, or some representation of him was crucified, and all this too within our Hearts. But is this one of those things which you say are necessary to be reveal'd to you, which are not to be found in the Scriptures, no nor so much as by consequence, *Ibid. p. 3, 4.*

Quak. Now thy perverse and cavilling mind discovers it self.

Chr. Do you believe that *Christ* is now in Person at the right hand of God?

Quak. He is at the right hand of God, but I cannot believe he hath a personal being at the right hand of God without all men, *G. Whitehead, Christ ascended, p. 18. Christ in Person remote in a body of flesh, and not in men, is not Scripture, but added, Ibid. p. 69.*

Chr. What then do you intend by the right hand of God, and of *Christ's* being there?

Quak. *Christ*, nor Gods right hand, is not to be limited to a remoteness from the Saints, *Ibid. p. 18. What do you mean by Gods right hand, and Christ's being*

being at Gods right hand, that would seem to confine them out of all men, Ibid. p. 20, 21.

Chr. Is Christ no otherwise at Gods right hand, then as he is in you?

Quak. 'Tis a false and lying Imagination to imagine either Christ or God, and his right hand, to be so remote, as not to dwell in any man, Whitehead, Ibid. p. 69.

Chr. Is the heavens, that must retain him till the times of the restitution of all things, only the hearts of men?

Quak. I have told thee plainly, that neither Christ, nor Gods right hand are so remote, as not to dwell in men, and that Christ hath not a personal being at Gods right hand.

Chr. Doth not the Scripture say, That the same Jesus that went away, shall in like manner come again? Acts 1. 10, 11.

Quak. I deny he shall come visibly; and though it be said in like manner, yet every like is not the same, Whitehead, Ibid. p. 22.

Chr. Is not this a plain denial of the second personal coming of Christ?

Quak. They are like to be deceived, who are expecting that Christs second coming will be a personal coming; which word person you add to the Scripture, not minding the penalty, Revel. 22. G. Whitehead, Ibid. p. 23.

Chr. 'Tis said, When he comes, that every eye shall see him, they that pierced him, &c.

Quak. To say, They that pierced that Body, shall see that Body, are not Scripture words, but added; you do herein shew your carnal expectations, mean thoughts, unscriptural conceptions of Christ; where
doth

doth the Scripture say, *That Christ shall come in Person?* G. Whitehead, *Ibid.* p. 21, 22.

Chr. In one breath you confess, *That Christ rose with the same Body that was crucified*, and that he ascended into Glory, *Ibid.* p. 17. And in another you speak thus, *To say Christ ascended with the same body which rose from the dead, and is at Gods right hand with that body; and that he hath a personal being at Gods right hand you cannot believe*, *Ibid.* p. 17, 18. Who is able to reconcile these Contradictions? In which of your sayings shall we believe you, 'tis evident, you did but dissemble in the first, that you might entrap and deceive your unwary Reader.

But if Christ's second coming will not be personal, pray tell us what you mean by his second coming?

Quak. Be sober, and hope to the end, for the grace that shall be brought to you at the Revelation of Jesus Christ, when he shall appear in you glorified, who before was crucified in weakness, but now is raised in Power, G. Keith. *Im. Re.* p. 77.

Chr. If this be the second appearance and coming of Christ, as in your Book 'tis called, pray what is the first coming?

Quak. Till that time the day dawn, and the Day-star arise in our hearts; he directs them to a light that shineth in a dark place, which is the same Jesus Christ in his first appearance, as the seed sown, a seed of light, but not come forth to the perfect day; this is the most sure and firm word of Prophecie, whereunto we do well to take heed for the time, Keith. *Ibid.*

Chr. Then Christ's coming in the form of a Servant to suffer and die, was no coming at all; for his first appearance you say is the light that shineth in a dark place; and the second is, when he (that is,

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is in his appearance) shall in you be glorified, so that a personal coming in any respect is manifestly denied by you. And since you deny Christ in his personal Being and Existence, pray tell me, Hath he no Body?

Quak. Yea, the Church is his Body, Edw. Burroughs.

Chr. What do you mean by the Church, is it Persons, or onely a Seed, or Spirit in Men?

Quak. 'Tis the Seed.

Chr. Where is such a Seed call'd the Body of Christ, do you believe Christ hath no other Body but this?

Quak. It is not our wonted course to say Christ hath no Body but his Church, but we say the Church is his Body, Burroughs Works, p. 150.

Chr. Why do you not speak directly, Hath Christ no other Body but his Church?

Quak. This is an ensnaring question, I shall not answer to satisfie thee, nor may I feed thy Serpents Wisdom, Burroughs, Ibid.

Chr. What snare can be in this question, if you do indeed believe that Christ hath another Body.

Quak. To say Christ hath two Bodies, one out of the sight of the Saints; there is so much wickedness and ignorance in the Broachers of such a particular, that it needs no answer, Burroughs, Ibid. 151, 152.

Chr. Then Burroughs and G. Whitehead both agree in denying Christ to have a Body distinct from his Church.

Quak. Them that accuse us for saying Christ hath but one Body, should produce Scripture that saith he hath two; and where doth the Scripture say, That Christs glorified Body in heaven is of a humane nature, G. Whiteheads Apolog. p. 33.

Chr.

Chr. 'Tis apparent then, you acknowledge no other Christ but the light in you; this, and this only is the very person of Christ in your judgment.

Quak. *They who deny Christ to be the light in every man are Antichrists,* Burroughs, Ibid. p. 127.

Chr. But is the very Person of Christ in every man?

Quak. *The Gospel is preached in every Creature under heaven,* Whitehead, *Christ ascended*, p. 63.

Chr. I know by Gospel you mean Christ himself, but is Christ himself preach'd in Devils, Beasts, Trees, and in every flagitious and wicked person; yea, is Christ himself in every Reprobate?

Quak. *When we say Christ is in Reprobates, you must understand the light or gift of Christ; for we do not express the light in every man to be Christ,* George Whiteheads Apol. p. 35. 'Tis not our Principle to say Christ is in every man; 'tis falsehood to accuse us with affirming, that Christ is in every man, Whitehead, *Christ ascended*, p. 66.

Chr. What vile hypocrisie and deceit is this *Whitehead* guilty of, he himself saith, The Scriptures direct to the Rule, that is, the light within that gave them forth, *Christ ascended*, p. 42. *Burroughs* affirms, *That they who deny Christ to be the light in every man are Antichrists.* But I would ask *Whitehead*, whether this light or gift be created or increated: If the former, then 'tis but a meer creature: If the latter, as he affirms in his *Dip. Pl.* p. 13. To say the light within every man is a meer creature, is (saith he) contrary to plain Scripture, which saith, In him was life, and the life was the light of men; this life and light is divine and increated. Is *Whitehead* then to be believed in saying, 'Tis not your Principle

Principle to say Christ is in every man, whilst he openly denies *the light within to be a creature*, and saith, *'Tis divine and increated*: This kind of saying and denying is so common with him, that I profess 'tis a very hard and difficult point with me to know when he speaks as he thinks; from the whole, you see I had just reason to accuse you for denying the person of Christ: But since you own the name *Christ*, and do make use of it, pray what doth it signifie?

Quak. *Christ signifies anointed.*

Chr. If God himself be Christ, as Penn saith, I would quere *whether God himself was anointed*: If you will dare to affirm this, then tell me by whom, with what, and to what end he was anointed.

Quak. *This we say, that Christ as the Son of God before the world, before he took Flesh, was the anointed of God, which anointing was spiritual, and spiritually received by the heavenly Birth, the anointed, the holy seed*, Whitehead, Christ ascended, p. 68.

Chr. This is still as much as to say, that *God himself was anointed*: If so, what was the unction, by whom powred upon him, and wherefore?

Quak. *Now thou obtrudes questions.*

Chr. Will you not speak intelligibly? Is it not necessary to understand who is the *Christ*, and wherefore he was *anointed*; what signifies your saying, *The anointing was spiritual, and spiritually received by the heavenly birth, the holy seed*? *Is God himself a heavenly Birth, did he receive the anointing*? pray be plain, and do not lurk in ambiguous terms, neither let us be put off with your blasphemous absurdities, but speak home to the point.

Quak. *Alas for thee, these are mysteries thy dark mind cannot conceive or understand.*

Chr.

Cbr. Is it not your duty (*who pretend to be under infallible teachings*) to endeavour my information in such important and weighty matters?

Quak. *Wilt thou deny that the Son of God, before the world, before he took flesh, was the anointed of God.*

Cbr. I do not deny, but really believe the eternal Deity of the Son of God; yet I do deny, that the meer Godhead of the Son was the anointed Saviour; And thou must prove, that the Son of God, *meerly as God*, is the Christ; for what thou hast yet said is no proof.

Quak. *Is not what I have said sufficient.*

Cbr. In no wise; however thou mayst take time to consider on it, mean while let me ask thee, whether Christ was not Gods gift?

Quak. *Yes, he was so.*

Cbr. To what end, and in what respect is he the gift of God?

Quak. *His Doctrine, Life, Miracles, Death and Sufferings to God, is the gift and expression of Gods eternal love for the salvation of men, Penns Sand. Foun. p. 19.*

Cbr. Thou hast affirmed, That God is Christ; if so, did God himself die, and suffer to God? and therein express his love for the salvation of men; or if the Son of God the heavenly Birth, which was before the world, and before he took flesh, as Whitehead talks, be only the anointed Saviour; was this simply of it self given to die, and suffer to God? or if the meer light within be the Christ, will you say, This was given to die and suffer to God, and therein to express Gods eternal love for the salvation of men? who can understand these things? Are not such dictates apparent indications of your distracted minds?

Quak.

Quak. *W^e say Christ is the gift of Gods eternal love for the salvation of men, and wilt thou deny this?*

Chr. Though I do grant it, yet I see you will take a liberty to say that at one time, and in one place, which can never be reconciled with your sayings in another, and that you run your selves into such a labyrinth of confusion and contradiction, that all the light you have cannot extricate you out of, and consequently that your pretences to infallibility is a meer lying delusion: For you neither consist with the truth, nor your selves; yet give me leave to ask you, whether one great end wherefore Christ was given, and came into the world, was not to seek and to save such that were lost.

Quak. *Yea, he came to seek and to save the lost.*

Chr. But who, or what is this that was lost.

Quak. *That which was lost, is still in mans heart, and there it must be sought; for it remains still in the bouse (that is) mans heart: This is the thing to be sought for. This Christ came to seek and save, and all his Ministers preach'd people to this; the lost in man, that it might be found; a lost God, a lost Christ: this was the sum and substance of their Doctrine, G. Keith. Im. Re. p. 75, 76.*

Chr. Blush O Heavens, and be astonish'd O Earth, was ever such a thing as this heard of before: that Jesus Christ came to seek and save a lost God, a lost Christ; was ever God and Christ in a lost condition? If you had said, That Jesus Christ came to seek and save Sinners who were in a lost condition, and to stir them up to seek after God, whom they had lost, you had spoken safely: But to say this, Christ came to seek and save, and all his Ministers preach'd people to this, the lost in man, a lost God, a lost

Christ: Is not capable of any contradiction less then blasphemy. To this agrees *James Naylor*, who said, *Christ came to redeem the seed within*, which he often calls *Christ*. Is this another of those things you say are necessary to be reveal'd to you, which are not to be found in Scripture, not so much as by consequence, And are these your instances to prove you under immediate Inspirations? If they be, they will prove no more, nor no less then this, that you are immediately inspired and influenced by that grand Impostor the Devil. Pray what is your Opinion concerning Justification by that Righteousness of *Christ*, which he in his own Person fulfil'd for us, wholly without us.

Quak. Justification by the Righteousness which *Christ* fulfil'd for us in his own Person, wholly without us: we boldly affirm it to be a doctrine of Devils, and an arm of the Sea of corruption, which doth now deluge the World, *William Penn*, *Apol.* p. 148.

Chr. Is there no other Righteousness by which the Saints are justified then what *Christ* works onely in them?

Quak. Thou Beast, to whom the Plagues of God are due, and upon whom the wrath of God must be accomplish'd, who wouldst have another Righteousness then that which *Christ* works in the Saints, *Edw. Burroughs Works*, p. 32.

Chr. Is not this to disclaim the Doctrine of Justification by an imputed Righteousness.

Quak. Thou wrongt us, and our Principle, for imputative Righteousness, as truly consider'd in the Scriptures, we do not disclaim, *G. Whitehead Apol.*

Chr. I have great reason to believe that *G.W.* dissembles in these words, for in the same page he disclaims them that deny the Righteousness of Christ within for Justification; and also saith, That justification by the Righteousness of Christ without us is not Scripture language; who will believe his complaint of wrong, whilst he so apparently confesseth the truth of what is objected against you, as will abundantly appear from what follows, what righteousness is that upon the account of which we are justified?

Quak. Justification is not from the imputation of anothers Righteousness, but from the actual performing and keeping of Gods righteous Statutes, *Penn. Sand. Found. p. 25.*

Chr. Is it not written, *Rom. 5. 19.* By the Obedience of One, many were made righteous?

Quak. It is a great abomination to say, God should condemn and punish his innocent Son, that he having satisfied for our Sins, we might be justified by the imputation of his perfect Righteousness. O why should this horrible thing be contended for by Christians? *Penn. Ibid. p. 25. 30.*

Chr. How now *Mr. Penn.* is the Doctrine of Christ's Sufferings for Sinners to make satisfaction to Divine Justice an horrible thing, and an abomination to you; do you consider what you say?

Quak. This I do say, That the consequences of such a Doctrine is both irreligious and irrational, *Penn. Ibid. p. 16.*

Chr. What then doth the Scripture intend, in saying Christ died for the ungodly, *Rom. 5.* And he was made sin for us, *2 Cor. 5.* And on him was

laid the Iniquities of us all, Itz. 53.

Quak. I caution and warn men, by no means to entertain this principle (of Christ's dying to make satisfaction to Divine Justice) by whomsoever recommended, Pen. Ibid.

Chr. Be free and plain with me, How and in what respect is Christ said to fulfil the Law, and to die for Sinners?

Quak. He fulfilled the Law only as our pattern or example, Pen. Ibid. p. 26. Christ is so far from telling us of such a way of being justified, as that he informs us the reason why he abode in his Fathers love, was his Obedience; he is so far from telling us of being justified by virtue of his Obedience imputed, that unless we keep the Commands, and obey for our selves; In all which Christ is but our example, Pen. Ibid.

Chr. But are men indeed justified by their own works?

Quak. Was not Abraham justified by works; we must not conceive, as the dark imputations of this Age, that Abrahams personal offering was not a justifying Righteousness, Pen. Ibid. p. 30.

Chr. Was not Abraham justified before he did personally offer up Isaac? yea, doth not the Scripture intimate, that Abraham was not justified by works, see Rom. 4. 2, 3, 4, 5, 6, 7. And do not you (Mr. Penn) elsewhere tell us, That such are run into a narrow strait, who venture to reconcile Merit and Grace. See your caveat against Popery, p. 12. where you also say, That Grace is a free gift, requiring nothing; and now ask, Was not Abraham justified by works, and that good works may be said to procure, deserve, or obtain,

Apolog.

Apolog. 198. Is this to write like an infallible Dictator? But do you really believe that *Abraham's offering personally* was his justifying Righteousness?

Quak. I do say *Abraham had not the imputation of another's Righteousness to him, his personal Obedience was the ground of that just imputation, Pen. Sand. Found. p. 30.*

Chr. If *Abraham* was justified by works, as you argue, why did the Apostle only take notice of his offering up of *Isaac*, and not of the whole course of his Obedience? If a man be justified by works before God, surely it cannot be by one single action (such as *Abraham's* offering was) but by a continued holy and innocent life. But is our *personal Obedience* the very ground and reason of Gods reckoning and accounting us righteous.

Quak. I do maintain, that good works may be said to procure, deserve, or obtain; in which sense, without good works, there is no acceptance with God; and *Abraham's* personal offering was the ground of that just imputation, *Pen.*

God accepts not any where therein any failing, or who do not fulfil the Law, and answer every demand of Justice, Edw. Burroughs, supra.

Chr. Then the ground of our rejoicing and acceptance, is not in and from the Righteousness of another, viz. of *Christ* imputed to us by Faith, but only in a righteousness inherent in us, and done by us.

Quak. The Doctrine of rejoicing and acceptance from the works of another is utterly excluded, *Pen. Sandy Found. p. 27.*

Chr. Doth not this render the undertakings of Jesus Christ, as a Mediator and Surety, a meer fancy? If the ground of a mans rejoycing be in himself, why doth the Apostle give it as the Character and property of a true Christian, to rejoyce in Christ Jesus, Phil. 3. And what signifie those words, Christ is made unto us Righteousness; wherefore let him that glorieth, glory in the Lord, 1 Cor. 1. 30, 31. And what did the Prophet Isaiah intend, chap. 45, 24, 25. Surely shall one say, in the Lord have I Righteousness, in the Lord shall all the seed of Israel be justified, and shall glory. Are we no farther concern'd in the Obedience and Sufferings of our Lord Jesus without us, then onely as our example or pattern?

Quak. What more wouldst thou have? I have told thee, That Christ fulfil'd the Law but onely as our example.

Chr. Do you not then notoriously equivocate and dissemble, when you say, That Christs Birth, Blood, Offering, Death, Mediatorship, Covenant, his being Priest, Prophet, and King, is ownd according to the Scriptures, and all the Prophecies of him, Innocency with open face, p. 38. Is the owning of Christ onely as our example all that the Scriptures and Prophecies of him signifie? Can you imitate him in his Mediatorship? can you lay down your lives, and take them up again? Have you the same fulness of the Godhead in you be had, that you can follow him in the same Obedience? Can you execute the Office of Priest, Prophet, and King, in the same manner and perfection, which Christ did and doth? We know very well, how ever you palliate, you believe no such thing that your words seem to import: For when you talk of Christs Birth, Blood, Death, &c. you

you intend no more but the light in you, in its variety of manifestations; therefore if possibly thou canst, answer directly what that Righteousness is, which is reckoned or accounted to us for our justification.

Quak. Art thou of them, that imagine a justification without Sanctification, who because the Scriptures saith, God justifies the ungodly through Faith, they therefore conclude themselves justified in their ungodliness, by a fancy which they call Faith. Mayors Love to the Loft, 50, 51. I further tell thee, That justification by an imputed Righteousness is both irrational, irreligious, ridiculous and dangerous, Pen. Said. Fo. p. 30, 31.

Chr. I know of none that hold justification of persons in their ungodliness, this therefore is a wicked slander, and not at all to the question: We plead not for a Righteousness imputed, to overthrow a Righteousness inherent, or the exercise of Christian virtues; tis you would separate and divide them, not we. The question intends this, whether the person justified was not at that instant before he was justified guilty in himself?

Quak. Justification goes not before, but is consequential to the mortifying of Lusts, and the sanctification of the Soul: Again, impute or imputing signifies no more in Scripture, but to express men really and personally to be what is imputed to them, Pen. Said. Fo. p. 27, 29, 30.

Chr. Doth not this import, that a man must be formally just before he be justified, for nothing is imputed or reckoned to us (according to your reasoning) but what is inherent in us: I would ask you, whether remission of sins be not one part of justification?

Quak. I suppose it may.

Chr. Can one be forgiven that is not guilty ; It looks like a contradiction, to pardon one that is innocent, to forgive one that owes nothing ; certainly he that is pardoned must be a Sinner, *Rom. 4. 5.* that is, such that were so ill justified, not such that remain so being justified.

Qu. God justifies the living, and not the dead, whilst the Just being dead in trespasses and sins : There is no justification where the Just lives not, for by that which the Just lives, is that by which the creature is justified, *Naylors Love to the lost, 52. Printed 1656.*

Chr. To talk of the Just being dead in trespasses and sins, is no other then your absurd blasphemous and ridiculous canting. For by Just, we know you mean the seed of God in man, which sometimes you call Christ, or his appearance, gift or measure : But is Christ, or his Seed or Power in man, dead in sins and trespasses ? what unworthy and vile Creatures are you to suggest such perillous conceits as these, and yet pretend to infallibility and perfection ; by what hath been said, I am (and presume others may be,) fully satisfied what kind of Justification you hold : Pray let us understand your Opinion of Sanctification, what it is :

Quak. 'Tis Christ himself ; hence we conclude, To say Sanctification is imperfect in this life, is as much as to say, Christ is imperfect ; but Christ is perfect, therefore Sanctification is perfect : See then the error and wickedness of this principle, that Sanctification is imperfect, *Edw. Burrough's Works 488.*

Chr. 'Tis true, Jesus Christ by his Spirit is the Author and Worker of Sanctification ; but will it therefore follow, that the work of Sanctification

in us is Christ himself, or that this work is now perfect in all its degrees.

Quak. Jesus Christ is both the seeds-man, the seed, and also the fruit, G. Keith. Im. R. p. 77. The Law in the mind is the Spirit of God: To say the Law in the mind is imperfect, is error in the highest degree; this is an abominable corrupt principle of error, the new man is perfect peace, and perfect sanctification, Burroughs, Ibid. 488.

Chr. How wilt thou prove that Christ is both the Author, and the work, the seeds-man, and the seed, and fruit? That the Law in the mind is the Spirit it self, and Christ himself; and that the new man is perfect sanctification, that there remains not the least sin either for kind or degree in the person sanctified; we will not be imposed upon, therefore, if you can, demonstrate this thing unto us.

Quak. If the old man, the body of sin, remain in sanctified persons, then none are sanctified at all; and such as have the body of sin in them, have no part in the Kingdom of God, Edw. Burroughs, Ibid. 488.

Chr. Why then doth the Apostle exhort sanctified persons to put off the old man, Col. 3: 5. Rom. 13. 12, 13.

And how will you prove your selves to have any part in the Kingdom of God, since it is notorious the body of sin yet remains in the best of you, of which your insatiable pride, error, envy, malice, railing, cursing, hypocrisy, and wilful lying are sufficient evidences.

Quak. We deny the old man, we are in the meekness, truth, and simplicity; therefore thou suggests nothing but thy own imaginations.

Chr. You are (as we say) far from your Neighbours,

hours, who else will say so of you besides your selves, your own Testimony is not sufficient in this case: especially since your Writings, Converse, and Practice gives the lye to this your pretence, and sufficient instances hath in this Discourse been suggested to prove you guilty: therefore your denial is an aggravation of your sin and wickedness. But to the question, doth Sanctification consist in our conformity to the will of God or not?

Quak. *Now thou runs into the many words, thy fleshly and imaginary distinctions.*

Chr. When wilt thou forbear these trifling Impertinencies, Speak to the point.

Quak. *I have told thee, That the Law in the mind is the Spirit of God, and that Christ is Sanctification, can I speak more plain?*

Chr. If the Law in the mind be the Spirit it self, and if Sanctification be Christ himself, what must we call obedience to Christ, his Law or Spirit? If our habitual and actual conformity to the divine Law or Rule be our holiness, how can the Spirit it self and Christ himself meerly be it?

Quak. *We deny not, but declare, That all men ought to be obedient to the light, Christ in them.*

Chr. But may this obedience be call'd our holiness? you seem to deny it, in saying Christ himself is Sanctification, and the Law in the mind is the Spirit of God: Doth Christ obey himself, doth he repent and believe, and is his obeying himself in us our holiness? If so, then whilst you deny an Imputed Righteousness in a Scripture sense, you maintain a righteousness imputed in an enthusiastical and ridiculous sense. But if you will say, That obedience to the divine Rule is our holiness, then you will contradict your selves. And to apply it to you, I would ask, How it

a Christian and a Quaker. 39

is possible for you to prove your selves sanctified persons, that so wilfully and wickedly oppose the rule of duty: Did ever any holy man deliberately affirm, *That is no command to me which is a command to another, neither did any of the Saints all by the command which was given to another they every one obey'd his own command*, Burroughs, *Ibid.* p. 47. Then that Law which forbids Idolatry, Adultery, Murder, These, and bearing false witness, &c. is no Law to you, forasmuch as it was given to others, and you say, We are not to act by the command which was to another; no wonder you pay so little respect to Parents, Magistrates, Masters, &c. for that you will say was a command to others, therefore no command to you; so that neither the affirmative, nor the negative Precepts have any obligation upon you; for you have a peculiar dispensation, onely to obey your own command? Are you not, oh ye Quakers, ashamed of this Doctrine?

Quak. By order and authority given me by the Spirit of the living God, on the 31 day of the 10th moneth, 1655. about four a Clock in the morning, The word of the Lord came to me, saying, *Write my commandment with all the Inhabitants of the Earth: Hence I do say, That to take up a command from the Letter, and say Christ commands it, that thus you are in the witchcraft*, Edw. Burroughs works, p. 96. comp. with p. 105.

Chr. Is it witchcraft to stand in awe of Christ's commands, to reverence their authority, to endeavour to our utmost an observance thereof? Did ever such ungodly and irreverent Speeches drop from the mouth or pen of any truly Christian man? And is it not impiously horrid, to make God himself to patronize such blasphemies; why do you countenance

hance such Novices? Are you not yet ashamed of those Testimonies you have given to this most profane Scribler? And whereas you say, That nothing is a command to me which is a command to another; will you stand by it, that nothing is a duty to me but what I am immediately mov'd unto by the power within me.

Quak. 'Tis an error to say, we are not to wait for an inward call, motion, impulse, or inspiration, to preach, pray, or to give thanks, so as to forbear till it be given. G. Keith. Im. Rev. Preface. p. 57. yst

Chr. Am I not then sinless, if I omit the doing of any thing that may be good in itself, and commanded in the Scriptures, if I be not immediately moved thereunto?

Quak. It is of good report, for untegenerate and uninspired men to pray, Ps. Apoll. p. 111. Spiritual obedience is not that wherein men and women read the Scriptures, and from that set themselves on work, and so make an imitation of obedience, Naylors Love to the lost, p. 27.

People cry out of their best duties, as having sin in them, had they not better let them alone: All these duty duties, as they call them, must down; had they not better let them alone, and see the salvation of God, and come to the gift, &c.

Chr. These last words, One of our Ministry was moved to declare very lately in a publick meeting in London. But is not this to teach men to be irreverent and profane; no marvel Nicholas Lucas said, We may burn the Bible, and serve God as well without it: But the question returns upon you, whether this be not to lay all our neglects of doing that which is meet; yea, ought to be done, upon

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the power or spirit, for not immediately moving us thereunto? And what is your meaning, when you say these holy duties must down, and we had better let them alone, as having sin in them: Is it not this? That there is no duty incumbent upon imperfect creatures? and that none must be perform'd, except to be perfect in the manner, manner, principle, and end? If so, are not all men discharg'd by you, from acknowledging the Sovereignty of God in those Laws he hath given unto them.

Quak. You are not dead with Christ, who are yet subject unto Ordinances, Burroughs p. 105. Your Obedience is but the conformity in your own wills to that which was the will of God in another, Ibid.

Chr. The Spirit of God in the Scriptures assures us, that they who are subject to, and keep the Commandments of God, are the Children of God, and they who do not are lyars, see the first Epistle of Job. 2, 3, 4. cap. 5. 2, 3. Yet this wicked man saith; That they who are subject to Ordinances are not dead with Christ, if you flee for refuge to Col. 2. 13. It will not relieve you, for it is no ways applicable to the persons to whom *Edw. Burroughs* did write, nor is his Speech limited to Jewish Ordinances (now abolished) but was more general, respecting the Ordinances of Christ still in force and beings, and will you say these are not to be owned nor subjected unto, but onely so far as we are immediately moved and prompted by the power within.

Quak. To go without the movings of the Spirit in your own wills, God hates, and his wrath is upon, if the movings of the Spirit do not carry forth to all intent, they are accused of God. And all who go before the movings of it to carry forth, All their Prayers, Praises,

ings, and Ordinances I deny, and declare against, by the eternal Spirit of God, that they are odious, and abomination unto God, whether they be done in private, or in the Church, *Edw. Burroughs Works*, p. 47, 48.

Chr. Then we are really acquitted from any fault in omitting to do that which is good, and all the blame why it is not done, must be laid upon the Spirit: But is not this horrid? will this plea be of any service to us (think you) in the day of account to say Lord, though I knew such a thing ought to have been done, and such an evil omitted; and that thou in the holy Scriptures did command the one, and forbid the other, yet that was nothing to me, I had no immediate motion or impulse to do that, or forbear this. But what if one be moved to do those things which are not commanded in the Scriptures, must that motion be followed?

Quak. We affirm, That a great many particular things, both by way of precept, prohibition, permission, approbation and counsel from the Lord, are both reveal'd, and necessary to be reveal'd to us, which are not essentials of the Christian Religion, nor principles of the Doctrine of Christ, but things relating to our conversation in the world, and walking with God, with faith and comfort, according to his will, with the knowledge of which we are to be fill'd with in all things.

For there is a necessity for those under the New Covenant dispensation of living in, and walking after the Spirit, to have things reveal'd to them from the Lord, which are not to be found in the Scriptures particularly, not so much as by consequence, *G. K. Im. Rev.* p. 3, 4.

Chr. If I may be so bold as to ask you, what are some of those things which by way of precept or counsel from the Lord, which, you say, are necessary

to be reveal'd to you, which yet are not to be found in the Scriptures, not so much as by consequence: And how are you assured you have them from the Lord? and what evidence (*more then your own pre-
sences*) can you give thereof to other men? Is your Friends, being moved to go naked, both men and women, openly in the Streets one of those things? And is the casting off the duties of Relations each to other, yea the relation it self, another? As I knew one of your Friends was moved to ramble about the Countrey, and neglect her Family at home; and once when she return'd, it was upon her heart to signifie to her Husband (*an honest, sober, and religious man, but no Quaker*) *That if he were free, he might take him another woman*: I confess these things are not to be found in the Scriptures, not so much as by consequence: Do you call this a living in, and walking after the Spirit? Is it not rather a following the conduct of the Prince of the power of the air? Again, what if one of you be moved to do or speak any thing which others of you are not satisfied in, must they obey that motion?

Quak. *That single person must deny his motion, wherein it differs from the judgment of the Body (that is to say, the Court) which hath a true sense, feeling, and understanding of motions, visions, revelations and doctrines; therefore 'tis safest to make her the touchstone in all things relating unto God, Spir of the Hat, p. 21.*

Chr. Is not this as much as to say, that the power or spirit in and with the body is the only infallible and unerring rule, and not the power or measure (as you sometimes call it) in any individual person? are you now after all your clamours about the sufficiency of the light or power in every man to be the

there is, come to set up the light and spirit in the body
about it. *Quak.* Either there is such a thing as a Christian-
society sometimes call'd a visible body, or there is not.
If there be, then this Church either hath power or not;
if no power, then no Church. If a Body or Church,
then there must be a power within it self to determine,
Pennis Spirit of Alexander, p. 9.

Chr. For Christians to plead this, who own the
Scriptures for their rule, and not the meer light
within, the argument may safely be allowed: But
for you who tell us, That is no command to me which
is a command to another, and every one must act from
their own command, and the light in every man is
his only unerring rule: I see not how you can urge
this, and yet consist with your selves. But in case
one should forbear what the Body would have
done, or do what they forbid, what then?

Quak. We abhor renounce, and rebuke with severity
this rude imagination of the Hae on in publick Prayer:
In this case the Body may admonish, and if the
Party remain tenacious, disown him as a Disputer
about needless questions, and one that is gone out of
the compleat union of the Body, and exercised by ano-
ther Spirit, Pennis Spirit of Alex. p. 4. 9.

Chr. Though others may, yet you cannot (if you
will agree with your selves) stand by this: For will
you say, What a man doth without an inward mo-
tion is accursed, and yet will you disown that man
for not doing what he is not moved unto; will you
say, There continually attends you that spirit that im-
mediately informs you of your words, thoughts, and
deeds, and gives you true directions what to do, and
what to leave undone, Pennis Apol. p. 38. And now
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talk of a Body that hath power in it self to determine; do you not herein render your selves justly ridiculous and contemptible in opposing that in others which yet you contend for amongst your selves? And do you think this is the way to gain credit with any, whilst you play fast and loose, affirm and deny at pleasure? how can you impose that on another as his duty, *which the light in him discovers not so to be*? And how dare you deny such, and call them *unruly Beasts*, and Ranting spirits, who meely for the want of an inward motion forbear such a practice? How you can do this, (*your opinion that the light within is the only rule being considered*) I cannot understand; If you will say that there is a known rule, and standard to walk by, and this is not the meer light in every man, but another thing, to which that light must yield, and also tell us what that rule is; *whether the Scriptures, or, the Power in the body*. If you say either of these, you deny your first principle: If you affirm, the latter onely, then you do but run from one extreame to another, yea hopp out of the Frying-pan into the fire; *If to take up a Command from the Scriptures, be (by you) accounted witchcraft*? pray, what shall we call a taking up a command from the Body?

But since you seem to be so zealous for the Ministry, will you be pleased to acquaint us what is the true Ministry?

Qu. *In the new Covenant, God is the teacher of his people himself Immediately by his Immediate Spirit, power, and unction within, G. Whit. Christ ascend. 64.*

Chr. If so; wherefore were Apostles, Prophets, Evangelists, Pastors, Teachers given and set in the Church, for the work of the Ministry? And why do you set up a ministry amongst your selves? *Is it for*

cause you are not under the new Covenant? If God by his Immediat power and Spirit within, be the teacher, why do you appoint your Ministers before hand to speak in such a place, at such a time? And how know you, Such a one shall be Immediately moved then, and not another instead of him? And when you invite others to your silent meetings, telling us, they will be such, How are you assured that those you invite may not be moved to speak in that meeting? In a word, wherefore do you meet at all? will not the power move you, unlesse you be at such a meeting? None of these things will agree with your position, therefore one of your friends, was (in this) so far ingenuous as to acknowledg that your meetings were only, and principally to encourage (*that is, to Decoy, Trappan, and Inveagle*) others. But before I leave this question, give me leave to ask you, Who, or What it is that is taught?

Qu. I am a witness of the most high God, a Minister of the word of life, commanded by the eternal Spirit into this work, for the seeds sake, which is not of the world, And to the gathering of it into the fold of everlasting peace. Edw. Burroughs works p. 106.

Chr. Is nothing else taught, and to be taught, but only this seed?

Qu. To the mind which is carnal, which rules in you, the commands of Christ are not given, nor can be received, Burroughs *ibid.* 106. *The great work of the Ministry is to point hearers to this (that is the seed) in them,* G. Keith. *Im. R.* p. 77. 78.

Chr. What must we understand by this Seed?

Qu. That of God in thee, and in every man, the witness of God in thy Conscience 'tis that we speak unto.

Chr., Is

Chr. Is not this seed witness, or measure, Christ the light in man?

Qu. It is so; *The Apostles preached Christ crucified every where, and pointed them to him, Crucified in them,* Keith *ibid.* 75, 76.

Chr. Is the command of God onely given to, and obeyed by this Seed?

Qu. *The Spirit, both as a rule manifests the promise, exerciseth faith in, and fulfills the promises.* G. Whitehead, *Christ ascend.* p. 10.

Chr. Is the Spirit of promise both the Rule, and the Subject?

Qu. *I have told thee, To the mind which is carnal the commands of Christ are not given; And that the Spirit, not only as a Rule manifests the promises, but exerciseth faith.*

Chr. Then your Ministry is onely God preaching to himself, giving rules to himself, and obeyed onely by himself. Will you prate of your Infallibility, and yet talk like mad-men? Had you not lost your common reason, and were absolutely infatuated, you would not dictate after this manner: is it not high time for you to renounce these follies that are so apparently manifest? or will you choose (rather than to take shame to your selves) to persist in your errors to your utter undoing? Be advised, before it be too late: think not, that because you are under the bewitching influence of your own self-flattery, that therefore all is well: you must passe under another Judgment than your own: though you will wickedly take upon you to adjudge others to their eternal state, yet you will find, that neither them, nor your selves, shall be determined by your judgments.

If any of you are offended with me, for opposing the *Christian* to the *Quaker*; let them know, I cannot,

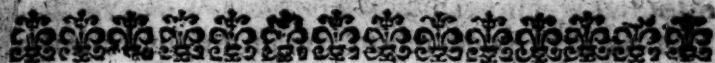
I dare not, write contrary to my own light and Judgment: I do not believe a true *Quaker* (such as these before quoted) is a *Christian*; but on the contrary, do look upon them as the most implacable enemies to the Christian religion, that these days have brought forth. How can I think otherwise, since you deny the *Person of Christ*, And all your talk of redemption by him, issues only in this; *He redeems himself*. Your *Idle nonsensical, and blasphemous prating*, of God teaching the feed, that is to say, *himself in man*, renders you to me, to be men *Inspired by Satan*. That you do but mock and delude men, when you talk of the *Covenant of grace*, is evident; for you understand it not, But openly maintain a *Covenant of works*. For you affirm that God accepts not any who do not fulfill the law, and answer every demand of *Justice*. And render all that *Jesus Christ did for us, without us, no more but a meer example*; If we ask you concerning your opinions; Presently we are call'd *Reprobates* and judg'd to be in the *sorcery and witchcraft*; let us urge you to be plain, you put us off with your *witnessings*; if in one place you seem to own the truth, in another, you will in down-right terms deny it: let this be signified to you, Then Immediately you curse us, so that no man knows when, nor how to believe you, If we speak you, to a single person, you reprove us for not using the *pure language*. If we say *thou* to an Individual *Quaker*, you will upbraid us with *Feeling or hypocrisie*: you bid us follow the light within us; And if we do so, you will load us, with most bitter revilings, you will appropriate to your selves the privilege of *Infallibility*, and at as if you were unaccountable either to God, or man, for what you say, or do. Though your *sentiments*, neither agree with the *Scriptures*, your
selves

selves, nor the common reason of mankind; yet will you impose upon us, and that under the severest consciences, the belief of your unknown, and unintelligible doctrines. You are as vile Impostors as ever were; for you will insinuate your lying doctrines, with lies, persuade many credulous, and ignorant (yet well-meaning) people, that you indeed believe, what in truth you do not: And accuse your Adversaries of that, wherein they are innocent: your manner is not, to convince us of error, but to conclude us so, right or wrong. If any miscarriage be, that must be improved to make the truth it self odious: neither do you only undermine religion, but your principles Improved are destructive to all humane society: you tell us, 'tis witchcraft to take up a command from the Scriptures, And that is no command to me, which is a command to another. If then a father command his child, The child may reply Thou must wait for my obedience till I be moved. The like may every subject and servant plead. If a merchant sell you his goods, He must stay for his money, till you be moved to pay it, til which time, you are under no obligation in point of duty: you say 'tis necessary to have things reveal'd to you with respect to your conversation in the world, which are not to be found in the Scriptures, no not by consequence; How then may your creditors be assured, it will be reveal'd to you, to pay what you owe them. Scripture, and reason would, and do, touch you herein, but these you must be dead unto; who knows then what may, or may not be reveal'd to you? 'Tis not unknown, that a Revelation hath been pretended, to excuse the payment of a just debt. And why may not that which hath been (even amongst you) be again? But is it reasonable that men should be baffled out of their just rights, by such un-

unjust and wicked pretences, go on, yet assuredly know that God will bring you to judgment. Then you shall know (though now you will not) by whom such doctrines as these (*that are and have been the pest, and plague of the world, and the scandal and reproach of religion,*) were Inspired. These things being considered, whether you be not either distracted or worse, I shall leave with others to think on; in the mean while, I judg my self sufficiently warranted in opposing the Christian to the Quaker.

T.H.

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The Substance of the Quakers Belief in the Points before discoursed, compriz'd in this ensuing Catechism, for the more easie remembrance of such, who are of weaker capacities.

Quest. **W**hat is your opinion of the Scriptures?

A. That they are neither a rule to us, nor a means to know God, nor how to worship him. *G. Whitehead.*

Thou mayst burn thy Bible, and serve God as well without. *N. Lucas.*

Q. Is there any thing more made known to you, than what is revealed in the Scriptures?

A. There is a necessity for those under the new Covenant, to have things reveal'd to them which are not to be found in the Scriptures particularly, not so much as by consequence. *G. Keith.*

Q. Are we not to obey the commands in the Scriptures?

A. They who take up a command from the letter, and say Christ commands it, are in the witchcraft. *Ed. Burroughs.*

Q. May we not pray for those mercies we want, and give thanks for mercies received, except we have an immediate motion, and Impulse to do it?

A. 'Tis an error to say, We are not to wait for an inward call, motion, Impulse or Inspiration; to pray or give thanks, so, as to forbear till it be given. *Geo. Keith.*

Q. If I never be moved to pray, &c. am I not excused?

A. Is it of good report for un-inspired men to pray? W. Pen.

Q. Will you say, tis of evil report if they doe?

A. What thou doest without an inward motion is accursed. Edw. Burroughs.

All those duties that have sin in them, had better be let alone.

Q. If the want of an Inward and Immediate motion will excuse us from duty, what signifies the Law, which God hath given to man to oblige him thereto?

A. That is no command, (no Law) to me, which is given to another man. Edw. Burroughs.

Q. Are not all men sinners, & therefore, when they obey not an inward motion?

A. I have told thee, that they who take up a command from the letter are in the witchcraft. Ed. Bur.

Q. God rules the Stars by his Immediate power, they being not capable of being governed by any other rule; and if God do only govern, and rule man by immediate motions, wherein doth a Man differ from a Star?

A. Now thou runs into the imaginations.

Q. Either God hath given a rule to man or not; and this rule is known, or is not? If there be a known rule, then either it obligeth at all times; or but at some; if the former, man alwayes sins if he obeys not; if the latter, assign those times when he is under no rule.

A. I think not meet to satisfie thy busie mind.

Q. If inward motions, impulses, or inspirations be the onely rule, to every Individual; why do you set up a court amongst your selves, to give rules to others?

A. We being a religious Body have a power within our selves, W. Pen Sp. Alex. p. 6.

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Q. By what rule shall I be assured of that?

A. We as a believing body, have the holy Spirit, we know we are of God, and the world that withstand our testimony are in the Gall of bitterness, and in the bond of iniquity, *W. P. ibid. 13.*

Q. Is not this to justify what is said of you? they that will not believe your sayings, you will not spare to censure them: but do not you herein apparently set up the Judgment of the Body above the Light within?

A. We deny that to be Light which opposeth the the Judgment of the body *W. P. ibid. 14.* The body will have a true sense, feeling and understanding, of motions, visions, revelations, and doctrines; therefore 'tis safest to make her the touchstone in all things relating to God, *Sp. of the Hat, p. 21.*

Q. What safty can there be in relying on such a body, that act by no known rule or law?

A. We have the power: And will not such that are in the power do right? *ibid.*

Q. By what known rule, do you exert your power, that sh the peccant person may be convinced you do him no wrong?

A. We, as a Body, have power to determine, therefore we abhor, renounce, rebuke, with all severity, that rude imagination of the Hat on in publick Prayer, *W. Pen Sp. of Alex. p. 4, 5. 9.*

Q. You take that for granted which is denied, how do you make it appear you have such a power?

A. Thou art angry, not that there is a rule, but that thou hast no share in it, *W. Pen Sp. of Alex. p. 4.*

Q. Is not this as much as to say, that the will and pleasure of the Elders is the rule, and not the light within: if so, what signifies all your contests, about the sufficiency of the light in every man?

A. I

A. I have told thee that we know we are of God, and they who withstand our Testimony are in the gall of bitterness, *W. Pen.*

Q. If your pretences be sufficient to determine other persons, why may not the like pretence in them determine you? If you urge the Scriptures or primitive practice for your rule, you will entangle your selves. If you say, The body (or court) is the rule; then, you set up the Body both above the Scriptures, and the light within. Will not a little measure of light discover your folly herein?

I shall proceed to another question: Who or what is Jesus Christ?

A. 'Tis God himself *W. Pen.* 'Tis the light in us *Nayler and Hubberthorn.*

Q. It is said that Jesus Christ was crucified: but is it safe to say, God himself or the Light within was crucified?

A. Yee have condemned, and kill'd the just, that is, Christ Jesus in their hearts; him they crucified in his appearance, *G. Keith.*

Q. Is Christ one thing, and his Appearance another?

A. Yea: For Christ as he is and lives, in himself cannot be crucified, but his appearance may, *G. Keith.*

Q. When the Scriptures speak of Christ crucified, do they mean onely his Appearance, and not Himself? and is this meaning solid?

A. Yea.

Q. Why do you speak, and write so darkly and doubtfully of the person of Christ?

A. You are not able to bear what we have to hold forth concerning Him: should we deliver what we hold concerning Jesus Christ, we should be stoned in the
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the streets, *Rob. Wastfield.*

Q. What think you of that-Christ, who was born at Bethlem, and dyed at Jerusalem?

A. Jesus Christ at Jerusalem, a type, figure, a shadow, that is past away. Do you, when you rise in the morning, think on God; do you see God in every creature and in your self: think on these things and trouble not your self about Jesus at Jerusalem. [This was uttered before many credible witnesses, by an eminent Quaker.]

Q. Is not Jesus Christ a distinct person without you?

A. Jesus Christ a person without us, is not Scripture-language, but the Anthropomorphits, and Muggletonians: G. Whitehead.

Q. Is not Christ in person at Gods right hand?

A. Jesus Christ is at Gods right hand, but I cannot believe he hath a personal Being at the right hand of God, G. W.

Q. What do you intend by Gods right hand?

A. Christ, nor Gods right hand, is not to be limited to a remoteness from the Saints, G. W.

Q. What is the meaning of that text, The same Jesus that went away, shall in like manner come again, Acts 1. 10, 11.

A. I deny he shall come visibly, and though it be said [in like manner,] yet every like is not the same, C. Whitehead.

Q. Do not you believe that Christ will come the second time without sin to Salvation?

A. He is come the second time.

Q. 'Tis true: Christ is come by his Spirit but is there not another Coming?

A. What other Coming wouldst thou have?

Q. The

Q. The Scriptures speak of his Coming to judge both the quick and the dead: do you beleive this?

A. Why dost thou trouble thy self about such foolish and silly things;

Q. Pray, answer directly, whether you believe Christ shall come to judge the quick and the dead?

A. I perceive that which troubles thee is the puzzling thy self so much in that book (*the Bible*) thou wilt never be settled till thou throw away that Book.

Q. Do you deny the second personal Coming of Christ?

A. They are like to be deceived who are expecting that Christs second Coming will be personal
G. Whitehead.

Q. What signifies those words, When he comes every eye shall see him, they that pierced him &c?

A. To say, they, that pierced that body, shall see that body, are not Scripture-words. *G. Whitehead.*

Q. Hath Christ no body?

A. Yea, the Church is his body, *Ed. Burroughs.*

Q. Hath Christ no other body but his Church?

A. This is an ensnaring question, *Ed. Bur.*

Q. What snare can be in it, if you beleive he hath another Body?

A. To say, Christ hath two bodies, one out of the sight of the Saints, there is so much wickedness, and ignorance in the broachers hereof, that it needs no answer, *Edw. Burroughs.*

Q. Is not this as much as to say, Christ hath no other Body but his Church?

A. They that accuse us for saying, Christ hath but one body, should produce plain Scripture that saith, he hath two, *G.W.*

Q. Is there no other Christ but the Light within?

A. I

A. I have already said that they who deny Christ to be the light in every man, are Antichrists, *Ed. Bur.*

Q. What doth the word Christ signifie?

A. Anointed;

Q. If the light be Christ, what is its Unction? and to what end is it anointed? and how may we conceive it capable to execute the office of a Priest, Prophet, and King?

A. Now thou runs into thy fleshly Conceiving;

Q. Is Christ in you, in respect of that nature in which he suffered at Jerusalem?

A. Here thou Enemy of Christ wouldst know how the Saints enjoy Christ. Thou art in the nature that Judas was in, who betrayed him, *Ed. Burroughs.*

Q. Doth Christ, really in these days, take upon him, the form of a Servant.

A. Thou dark beast, and conjurer, querying with thy conjured words: Is Christ to be limited to days, in taking upon him the form of a servant? *Ed. Bur.*

Q. Is this answer serious and to the question?

A. Yea, blessed be the Lord; 'tis an answer in the eternal life and light. *Ed. Burroughs.*

Q. Is it not Impious, to intitle God to such railing and impertinent Answers?

A. Thou shalt eternally witness them. *Ed. Bur.*

Q. Was Jesus Christ the gift of God?

A. He was so.

Q. Wherein doth that appear?

A. His doctrine, life, miracles, death and sufferings to God, is the gift and expression of God's eternal love for the salvation of men. *W. Pen.*

Q. Thou hast affirmed, that God is Christ, did then God himself dye, and suffer to God? &c.

A. Wilt thou deny that Christ is God's gift?

Q. Wilt

Q. Wilt thou prove that God gave himself to dye and suffer to God, therein to express his eternal love for the salvation of men?

A. This a captious and ensnaring question.

Q. I perceive thou art entangled, and it will be to little purpose to press thee to reconcile one dissent with another: however, pray shew, wherein Christ was given for the salvation of men?

A. 1. In abolishing the other Covenant which consisted of shadowy Ordinances.

2. In promulgating his message of a most free, and universal tender of Life to all that believe, and follow him the Light, in all his righteousness.

3. In seconding his Doctrine with signs and miracle, and a most innocent and a holy life.

4. In ratifying and confirming all with great love, and a holy resignation, by offering up his body to be crucified by wicked hands; and is thereby become a most compleat Captain and perfect Example. W. Pen, Sad. Found.

Q. Of what were those Ordinances shadows?

A. Of the Light and Life.

Q. Was not the light and life, at that time in the Jews?

A. Yea, but not in that measure and degree, as afterwards should be.

Q. Were they then shadows onely of such a measure or degree as in future times should be vouchsafed?

A. Figures and shadows are onely in force till the substance comes. W. Pen.

Q. Is not the light and life the substance?

A. The light, is the same Jesus, in his first appearance, as the seed of light, not come forth to the perfect day. G. Keith.

Q. If

Q. If then Jesus Christ in his first Appearance was at that time in the Jews, then those ordinances could not be shadows of that : Of what then were they so ?

A. As Christ apprehending the weakness of his disciples, did think fit to leave them some figurative token, and mark of his remembrance for them to be in the practice of, till he was better known to them, mystically, and in the spirit, therefore he said, Do this till I come. W. Pen. Apol. 134.

Q. But were the Jewish ordinances figures only of Christ mystically, and in the Spirit ?

A. They were so ;

Q. Was not Christ known mystically and in the Spirit, at that time ?

A. Not as afterwards he would be ;

Q. If they were shadows of something farther to be reveal'd, whether that degree of light they then had, was not insufficient ?

A. There is a sufficiency in the least degree of light, to help, and save him that takes heed to it. S. Fisher.

Q. Is not that which is able to save, the substance ?

A. It is so ;

Q. Are types, figures, shadows, of force and to be observed when the substance is come ?

A. When the substance is come, the shadow ceaseth in point of Institution. W. Pen. Apol, 134.

Q. Were not those shadows Instituted by God ?

A. They were so.

Q. Were the Jews obliged to observe them ?

A. Yea,

Q. Then Either the substance was not come, or they were no shadows, or else they were ordain'd for some other end, and purpose: thus are you in a maze, and run your selves into Irreconcilable absurdities, and contradictions,

ditions, pray, what was that doctrine which Christ seconded by Miracles.

A. That all men should take heed to him, the Light of them.

Q. Forasmuch as all men acknowledge a light to be in every man, and that it ought to be heeded, what need was there of miracles to confirm this.

A. But all men do not acknowledg the light in every man, to be the Christ of God.

Q. Very true, were the Miracles then to prove this?

A. Yea.

Q. Where was such a doctrine delivered by Christ and seconded by Miracles?

A. Doth not Christ say, He is the light of men.

Q. Where doth he say, The light in every man is the Christ of God?

A. They who deny the light in every man to be the Christ, are Antichrists. Ed. Bur.

Q. What farther did Christ deliver as his doctrine, which he seconded by Miracles?

A. A message of a most free, universal tender of life to all that believe, and follow him the light in all his righteousness. W. Pen.

Q. Was this all he seconded by miracles?

A. Yea.

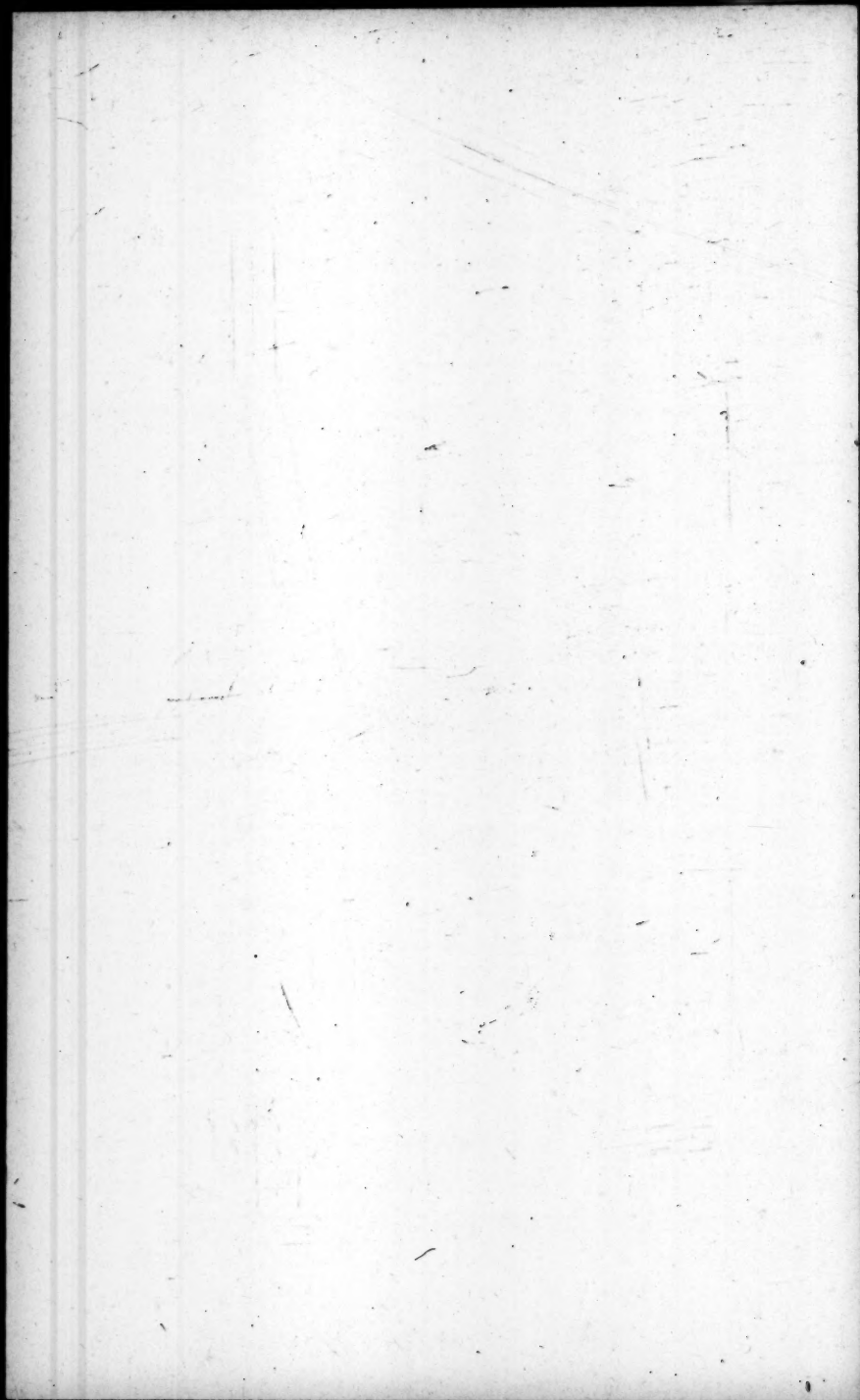
Q. Dost thou do well to say so, since the Scriptures teach us otherwise?

A. What other Doctrine did he confirm by miracles?

Q. Was it not this, That he himself was the Messiah promised, and was sent into the world to dye for sinners? and is not this that doctrine you so Strenuously oppose?

A. Now

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. A faint vertical crease is visible down the center of the page. The left edge of the page shows the binding structure, including the spine and fragments of text from the adjacent page, which appear to be from a different volume or section. The overall tone is warm and slightly off-white.



A. Now thou insinuates a slander against us.

Q. What further did Christ do for the Salvation of men?

A. He did ratifie and confirm all with great love, and a holy resignation by offering up his body to be crucified by wicked hands, and thereby became a most compleat captain, and perfect example. *W. Pen.*

Q. Was Christ in his sufferings no more but an Example?

A. What more, wouldst have him to be?

Q. Was not the love of God, herein manifest, in sending his Son to dye for sinners? *Rom. 5.8.*

A. There may be something of that in it.

Q. How, and in what respect did Christ dye for sinners?

A. Not to make satisfaction for their sins: the consequence of such a doctrine is both Irreligious, and Irrational. *W. Pen. Sandy Found. p. 16.*

Q. What doth the Scripture mean in saying, He was made sin for us?

A. I caution and warn men, by no means to entertain this principle (*viz.*) of Christs Satisfaction by whomsoever recommended. O why should this Horrible thing be contended for by Christians? *W. Pen. ibid. p. 16.25.30.*

Q. How was sin, laid on Christ, and how was he made a curse for us?

A. God was satisfied in his Son Christ the anointed, the Lamb offer'd without spot a sacrifice for Sin. *G. W. Div. of Christ. p. 19.*

Q. In what respect was Christ a sacrifice for Sin?

A. Your abuse of Christ, confusion, and darkness in stating your matter we cannot own, as proceeding from any sense or favour of Christ either as Sacrifice, or a Saviour, *G. W. ibid. 79. 80.*

Q. Was that body of Jesus which was offer'd upon the cross the one, and onely, Sacrifice for Sin?

A. Thy sottish queries riseth out of thy dark mind concerning the body of Jesus, as the Devill did about the body

of Moses, Edward Burroughs.

Q. Was Christs death a satisfactory Sacrifice, or not?

A. God satisfied himself in his own gift, and without performing his own will he could not be satisfied, G. W. ibid. 79.

Q. If thou hadst said, that God made man and gave him a reasonable Soul, &c. and without performing his own will he could not be satisfied, would it not have been, as much to the question, as what thou hast said: answer me, Was Christs death on the Cross satisfactory for the sins of the world? or only for the Elect?

A. Thou Jesuit art pleading for a Christ a far off, that Christ did not satisfy for thee, thou art under the woe. The death of Christ we witness, Edw. Bur. Where reads thou that God requires satisfaction for the sins of the Elect, or laid any thing to their charge, thou blind ignorant Sot? Edward Burroughs.

Q. What was Christs end, in giving himself a ransom, in being a propitiation for the sins of the whole world?

A. To shew forth, and give testimony of Gods love, and grace towards all mankind, G. W.

Q. Wherein was that Love and Grace manifested in Christ being a sacrifice for all men?

A. He gave Him a ransom, to redeem, and purchase man out of the Transgression, G. W.

Q. Was it the will of God that Christ should dye to redeem man out of the Transgression?

A. It was so.

Q. Was there a necessity hereof?

A. God would not be satisfied without performing his own will, G. W.

Q. If it was Gods will, to give his Son to be a propitiation for the sins of the whole world; And if there was a necessity that thus it should be, because (as you say) God cannot be satisfied without doing his own will, How then can the meer
Light

Light within be sufficient to save? if it were, what necessity could there be of Christ being a sacrifice? but if this were necessary, then why do you maintain the former?

A. Now thou multiplies questions to ensnare.

Q. Pray be serious, and acquaint me what that obedience or suffering is by which you are reconciled to God?

A. Silence, flesh! Would thou who art an Enemy of God know how the Saints are reconciled to God? Edw. Bur.

Q. Will you not inform me in this matter?

A. Own the Light in thy conscience, and then thou shalt know. Edwards Burroughs.

Q. What think you of Justification by that Righteousness which Christ in his own person fulfilled for us, wholly without us?

A. I boldly affirm it to be a Doctrine of Devils. W. Pen.

Q. Is there no other Righteousness by which and for the sake of which the Saints are justified, than what Christ works in them?

A. Thou art accursed, thou Beast, upon whom the wrath of God must be accomplished, who would have another Righteousness, than what Christ works in the Saints, Edw. Burroughs.

Q. Is there no such thing as an imputed righteousness?

A. Justification is not from the imputation of anothers righteousness, W. Pen.

Q. Doth God justify men upon the account of their own works?

A. Was not Abraham justified by works? and was not his personal offering up of Isaac the ground of that just imputation? W. Pen.

Q. Are good works meritorious?

A. They may be said to procure, deserve, or obtain, W. Pen.

Q. Doth then the holy lives, and works, of the Saints justify them in the sight of God, from the guils of sin?

A. Thou dead beast, by the same that the Saints are justified, thou art condemn'd into the lake for ever, *Edw. Bur.*

Q. Are none justified or Righteous in the sight of God in whom is any corruption or failing?

A. Thou polluted Beast, God accepts not any, where there is any failing, or who do not fulfill the law, and answer every demand of justice, *Edw. Burroughs.*

Q. Who, what, is the true ministry?

A. God himself by his immediate power, Spirit, and unction within, is the teacher of his people, *G. Whitehead.*

Q. Who, or what doth he teach?

A. The Seed;

Q. Is the seed the onely object of this teaching?

A. To the mind which is carnal the commands of God are not given, nor can they be received, *Edw. Bur.*

Q. What is this seed?

A. 'Tis that of God in thee, the witness of God in thy conscience;

Q. Do not you sometimes call this seed Christ, and his Spirit?

A. We do.

Q. Is the command given only to, and obeyed by this Seed?

A. The Spirit both as a rule manifests the promises, and exerciseth Faith, *G. W.*

Q. Is not this as much as to say, that God preacheth to, and is obeyed only by himself? Are you not ashamed to prate thus?

A. Is not the great work of the ministry to point to this (viz. the Seed) in them, *G. K.*?

Q. Is it credible that God shou'd teach only himself?

A. Thy dark mind cannot conceive these things.

Q. Dost thou thy self understand them?

A. Yea.

Q. Why wilt thou not endeavour to inform me?

A. What hast thou to do to talk of these things, thou knowest nothing of God and Christ.

Q. Do you not say, I have a light in me ?

A. I do.

Q. What is this Light ?

A. Thou art an Idle fellow, thus one of their Ministers answered this question.

Q. Must I obey this Light ?

A. Yea.

Q. If I do obey it, will it certainly save me ?

A. There is no doubt of that ;

Q. What assurance may I have thereof ?

A. If it do not, I dare be hang d, R.W.

Q. Of what advantage will thy hanging be to me, if I should miscarry !

A. Now thou taunts.

Q. Dost thou not administer the occasion ?

A. I see thou art still in the envious mind.

Q. Do you believe a state of Immortality and eternal felicity ?

A. We own, and witness to an Immortal state, Geo. W.

Q. Do you believe a farther happiness shall be enjoy'd by the Saints, at the last day, than now ?

A. When thinks thou that will bee ? must all the Saints have their hopes, and faith of Salvation, unanswered till then ? G. W. Chr. Asc. p. 34.

Q. Do not you wait for any thing farther ?

*A. Surely, death, and darkness hath power over thy mind, else thou would'it never shew thy self such an ignorant Papist, in putting Salvation so far off, till thou know'it not when, according to thy carnal conceits, G. W. *ibid.**

Q. Is eternal life, and felicity enjoy'd now ?

*A. Is not the recompence of reward, Eternal life, and felicity, inwardly, and Spiritually received, by those that Now suffer for Christ, G. W. *ibid.* p. 37.*

Q. Is your belief in these points consonant to the Doctrine deliver'd in the holy Scripture ?

A. I have told thee that it is necessary for us to have things, reveal'd to us that are not to be found in the Scriptures, particularly not so much as by consequence, *G. Keith.*

Q. Must we be concluded meerly by your sayings and Imaginations?

A. We are of God, and they who withstand our testimony are in the gall of bitterness. *W. Pen.* Such that interrogate us, we will tell them, they are Reprobates, and in the Sorcery and Witchcraft, Enemies to the life, that they are filthy polluted Beasts; Serpents, querying with conjured words, and that they are blind, and ignorant Sots, *Edw. Bur.*

Q. Is what you say concerning such, certainly true?

A. The Judgment we passe upon them, they shall eternally Witness, *Edw. Burroughs.*

Q. If such as *Edw. Burroughs*, *George Whitehead*, and *W. Pen.* may be accounted true Ministers, whom shall we esteem false?

A. They who say the Scriptures are the rule, that deny Christ to be the Light in every man.

Q. Doth not your Ministry, deny Christs Person, maintain justification by works, and that not according to the tenour of the second, but of the first covenant? cursing people for doing what they bid them; Impose on us the grossest falsehoods, and most irreconcilable contradictions, under the pretence of immediate Inspirations, as if it were not enough for them to be wicked alone, unlesse they could make God himself (O Horrid villany!) an accessory with them? A sort of men, that will affirm, and deny at pleasure: One while say, they own the Person of Christ; Another while, deny he hath any personal being without men: Now they will confesse the very Christ who dyed at Jerusalem; anon they tell us, that Christ was but a figure, a shadow passed away, and why should we trouble our selves with that Jesus, and, To concern our selves about his second personal Coming is but puzzling about silly and foolish things. When they say Christ came to redeem man; If

we sift their meaning, 'tis nothing but the Seed, the principle of God in man that wants redemption.

If we tell them of their faults they aggravate them, by persisting therein, and whilst they rail at their accusers, justify the Accusation it self, as is the manner of your Dictator Will. Pen. who of late hath been so extravagant in his writings, that scarce a man that reads him but thinks him to be either distracted or worse, and yet must we believe such as these are true Ministers?

A. Why speakest thou so severely against W. Pen?

Q. Have I not sufficient reason?

I profess, were I, as he, I would sue thee at the Common-Law, thus an eminent Quaker spoke to a friend of mine.

Q. Why so?

A. Because thou hast disparaged him.

Q. Hath W. Pen a dispensation to write or speak without controul, Is he a Universal Dictator?

A. I would have him seek his remedy against thee at the Common-Law;

Q. Would such a practice, agree with your principle of Liberty of Conscience?

A. Liberty to reflect on such as W. Pen, is not to be allow'd: no Liberty but in the Power, G. Fox.

Q. You take a Liberty to curse, and revile others, who give you no just cause. And may not we take notice when, or wherein you err, and soberly put you in mind thereof?

A. What we do is nothing to thee, we are in the Power; we know we are of God, therefore all that withstand our testimony are in the gall of bitterness, W. Pen.

Q. If now under your present circumstances, you manifest such a mind; what might we expect from you, were your Power answerable to your VVills?

A. Alas for thee! we are an innocent people.

Q. VVe have nothing but your own words for it; your envenom'd malice against others, your Tyrannical actings amongst

amongst your selves, gives us sufficient intimations, that 'twill be dangerous trusting the Old man in you.

A farther account of you, and your Tenets, you may expect as opportunity and occasion is offered: as yet, I have mostly been concerned about your opinions, and have been sparing touching your practices, which is not for want of Instances, for I do give you to understand, That as Horrid enormities are raining under the vizor and garb of a Quaker, as amongst any other sort of men; only with this difference, Yours are more Aggravated, by your pretences to perfection, which pretence is no more than a meer fraud, whereby you deceive many simple people. If therefore you will provoke me to speak all I can, either respecting your opinions, or practices, blame not me, but thank your selves if the event answer not your expectation.

The End.

Errata.

P Ag. 13. lin. 16. for salvation, r. saluration, p. 26. l. 6. dele Christ, l. 7. r. Christ, p. 68. l. 32. for at r. act, p. 79. l. 18. for sufficient, r. insufficient.

THE QUAKER

Condemned out of his own Mouth :

OR, AN

A N S W E R

TO

WILL. PEN'S Book

Entituled

REASON against RAILING,
AND

TRUTH against FICTION;

Wherein he hath confessed, that if those things objected against the Quakers, in two former Dialogues be true, that then a Quaker is quite another thing than a Christian; that those matters heretofore objected, were and are real truths and no fictions, is fully cleared and evinced in this third Dialogue between a Christian and a Quaker.

By *Thomas Hicks.*

Tit. 1. 16. *They profess that they know God, but in works deny him, being abominable and disobedient, and to every good work reprobate.*

Tit. 3. 10. *A man that is an Heretick, after the first and second Admonition, reject.*

London, Printed by R. W. for Peter Parker, and are to be sold at his Shop at the Golden-Leg and Star over against the Royal Exchange in Cornhill. 1674.

THE GAZETTE

OF THE
LAW
AND
EQUITY

OF THE
COURTS
AND
JUDICIAL
PROCEEDINGS

OF THE
COURTS
AND
JUDICIAL
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PROCEEDINGS

OF THE
COURTS
AND
JUDICIAL
PROCEEDINGS



Reader,

Thou hadst long ere this had an Answer to W. Pen's Book, Intituled, Reason against Railing, &c. but that I had intimations of another more considerable piece, wherein probably I might have found their full strength, but no such Book (though it might have been both written and Printed since I first heard of it) can yet be met with, which makes me to think, that either some more than ordinary difficulty hath occurred to hinder, or else they are unwilling of its publication; whereupon I disposed my self to consider the former. Albeit, to any discerning Reader it needs no answer, forasmuch as W. Pen (after his accustomed manner of easing himself by railing) doth avouch the greatest part of what I object against them; and hath rendered their opinions more obnoxious to censure, than as they were represented by me. In the ensuing Dialogue thou wilt find the strength of W. Pen's reasoning, in the defence of those opinions of the Quakers there under consideration: And that both W. Pen, and G. Whitehead (notwithstanding their pretences of being under the conduct of an insatiable Spirit) do fearfully and openly pervaricate: For, whilst they knowingly Lye, they brand their accuser for a Forger: Their own positions in Print (finding themselves pinch'd, and not able to defend them) they do with the highest confidence deny that ever they so writ, which is an iniquity not consistent with common honesty.

From the whole Discourse thou maist be assured that these particulars following are the opinions of the Quakers, (1.) That the Light in every man is God, Christ, and the Saviour of the World. (2.) That the Soul of man is God. (3.) That Jesus Christ is not a distinct person without us. (4.) And though they pretend to acknowledge his appearance in the flesh, yet the end of that appearance (W. Pen affirms) was to redeem and deliver Gods holy Life (that is, himself) in man. (5.) That the Scriptures are no rule of Faith and Practice unto Christians, though I must confess (to give W. Pen his due) he doth acknowledge them to be an historical rule; and also a rule allowing them to give bad names to such as

ask them questions. (6.) That Ordinances are to be rejected: hence *W. Pen* renounceth the Appellation, Ordinances of Christ, as inscriptural, and ineangelical. And in his wonted confidence doth affirm, That Christ came to abolish and remove all shaddowy and perishing things; instances, *water, Bread, and wine* (that is, *Baptism, and the Lords Supper*) to be no mediums instituted by *Jesus Christ*: adding, He would not have any so sottish as to think that Christ came to abolish Jewish shaddows, and yet set up other elementary things in their room. Yet neverth'less (as impudently sottish, as *W. Pen, and the Quakers* are) they will be found (though but in an *Aristi* imitation) in the use of some external Ordinances: For the Devil (as great an enemy as he is to instituted Religion) will have an outward Ministry, knowing it to be a fit medium to propagate his Lyes, and to enlarge his Empire. If the *Quakers* shall object, That God doth make use of the Ministry of men; I grant it, For by the foolishness of Preaching, he saves them that believe; But why then may not other Ordinances be allowed as well as this, since the holy Spirit can speak and work as effectually by mediums of his own institution, as by the words and reasonings of men. (7.) Concerning Justification, they deny it to be by the righteousness of another imputed, affirming one while, That it is the work of the Spirit in us, making us just; and another while they will say (though in direct contradiction) that our personal obedience is the ground of our being accounted Just. (8.) Touching the doctrine of Christs satisfaction, *W. Pen* repeats what he had said before in his *Sandy Founda* — (viz.) That it is irreligious, irrational, Ridiculous, and Dangerous. (9.) Concerning the Resurrection of this Body, you have *W. Pen's* belief in these particulars, (1.) That such a Resurrection is inconsistent with Scriptures, reason, and the belief of all men in their wits. *Reas. against Rail. p. 133.* (2.) That it is an absurdity beyond that of Transubstantiation, *p. 134.* (3.) That what the Scripture speaks hereof, is not to be taken strictly, as translated, but it is to be understood with allowances, *p. 135.* Observe Reader, the dissingenuity of *W. Pen*, who at other times will upbraid us with flying from the Text to an Interpretation. And now when the plain Text doth pinch him, tells us The Scriptures must be understood with allowances. (4.) That the change which shall be, is not of accidents, but of Bodies, *p. 136.* (5.) 'Tis a barbarous conceit, *p. 138.* — The two last general Heads, together

gethr with other matters, in W. Pen's Book; I may give you a more full account of hereafter, and am the rather induced to refer the debate of some things to another season: Because W. Pen signifies, being now engaged, he hopes to prosecute the Controversie effectually. And I purpose (if the Lord will) to attend him, not doubting of a good issue: But if he approve not himself more honest for the future, than hitherto he hath done, he may wish he had never concern'd himself in such a cause: For one of these two things he will be forced upon, (1.) Either to make a new Creed, or else (2.) to be desperate, and bid open defiance to the Christian Religion.

But it may be W. Pen (according to his great folly, and little wit) will ask, as once he did (in his winding sheet, p. 7.) whether my book of 6 or 7, or his of 14 or 15 sheets, be most weighty and Argumentative: To which I now answer, That if Arguments be weigh'd by the number of sheets, there is no doubt but his will turn the Scales.

And whereas the Quakers seem to take it ill, I should hint any thing touching those immoralities which are amongst them; I would have you to understand, that though I do not merely from such failings conclude the falseness of any way or principle men may pretend unto, knowing that great wickedness hath been committed under specious and religious pretences; yet nevertheless, I do believe a great difference ought to be put between the Quakers miscarriages, and the failings of other men, so much as doth give to theirs a greater, and sorer Aggravation. If therefore, they would not bear from me, nor others, any more of this subject, (1.) Let them, whilst they remain guilty of such crimes, disclaim their pretences to Infallibility and perfection. (2.) Let them not excuse some of their villanies, by pretences to the innocent life. (3.) And honestly confess that as Quakers, they have their infirmities as well as other men, whom they esteem no Christians. (4.) And also forbear to vilify Religion, and casting contempt upon the institutions of Jesus Christ, upon the account of the failings of any that pretend to them. And (lastly) let them submit to a just trial, in order to the clearing of themselves; not hiding or covering (as 'tis usual with them to do) each others iniquities. W. Pen is not ignorant that there are several evils, whereof sundry Quakers stand charg'd. He, and others of them are pleased to say, they are lies and slanders; If so, why do they not accept of this offer, (viz.) That the Judgement of those things (respecting matters of fact) may be referred to twelve disinterested, judicious, and

and honest men, equally chosen : And if what hath been said, by way of detraction from them, cannot be proved, to give such satisfaction as those twelve men shall agree upon, provided the Quakers will engage to be subject to the like sentence, in case the failure be in them. See Tyrr. detected p. 48, 49. Though this be an honest, and reasonable proposal ; yet the Quakers are not free to comply with it. 'Tis in vain therefore for them to cry out of wrong and injustice, so long as they refuse an equal tryal. Furthermore, though W. Pen hath such confidence in the Quakers innocency, as to proclaim, That many have desired to retain, and great trusts have been reposed in them ; whereupon he seems to challenge any to instance, To whom were they false ? Of whose service were they negligent ? Reas. against Rail. p. 126. Herein I must say (as sometimes some of his own friends, in other cases have said of him) that he hath over-shot himself. For, he very well knows, to whom some of them have been basely false and unjust. That there was a person esteemed by the Quakers as a friend, of whom W. Pen gave this character, That he might be intrusted with ones Life. Nevertheless, that very man (notwithstanding W. Pen's infallible judgement) counterfeited (like an ungrateful and unworthy wretch) W. Pen's hand, took up a considerable sum of money in his name, pretending for his use, which W. Pen in a little time found (though to his cost) to be a meer cheat. He also cannot be ignorant what great trusts have been reposed in another eminent Quaker : But how false he proved to his trust, the City and Countyrings of. 'Twere easie to multiply instances of this kind, wherefore he was egregiously foolish to ask such a question, To whom were we false ? Again, W. Pen himself hath been more than once accused for lying. ————— And no other satisfaction doth he yet give, than by persisting in the same sin. I have in the following Discourse, detected him for denying his words in Print, and for excusing the errors of his friends by wilfull lying. To those many instances of this his wickedness, let me here add one more, In his defence of Ed. Burroughs, about the point of perfect Sanctification in this life ; he tells us, (1.) That the Priest (as he calls the Quaker) did not so much strike at the work done in the Creature, as at the perfection of the principle, by which the work should be perfected ; and that E. B. did not intertend the work of Sanctification, but the Author, Reas. against Rail. p. 99. ————— His Conscience must be scared, if he be not convinced, that herein he hath prevaricated, for the question

was not whether the Author, but whether the work of Sanctification were in this life perfect. None denies the perfection of the Author, therefore 'tis great wickedness in W. Pen to say that the Quaker did strike at this; if he be so silly as to imagine that if this were the question, he is a man altogether unfit to meddle with Controversie——But to propose one thing, and speak to another altogether unconcern'd in the question, in a way and manner of reasoning, peculiar to these infallible Quakers. These things (together with the following account) considered, is it not a sad and lamentable thing, that the common sort of Quakers should be so exceeding weak and credulous, as to take all for Oracles, and infallible dictates their Leaders (especially G. Fox, E. J. Burroughs, and G. Whitehead) do say, whilst 'tis notorious, that for Ignorance, Impudence, Blasphemy, Nonsense, Equivocation, and Deceit, they are scarce to be paralleled by any antient, or modern writers? 'Tis true, they have not the like veneration for the writings of others, who are but of later standing amongst them, I mean W. Pen, &c. of whom, when it hath been demonstrated to them wherein he hath erred, they will say, why dost thou tell us of W. Pen, He is a heady, rash young man, we take no notice what he saith——Acquaint them with the like extravagancies in the writings of the former, they will either peremptorily deny they have so written; or else tell us, we understand not their meaning. Who would not pity the ignorance and wilful blindness of such a people that thus believe and disbelieve, according as they respect, or disrespect the person that speaks?

Though I impose not upon the belief of any, yet this I do affirm in seriousness, that the account I have now, and heretofore given of the Quakers, is no other than the very truth, and though it should not prevail with any that are already entangled by them; yet I am not without hopes, but that it may be of use, to prevent others from the like entanglements. The Quakers I know, are too much like some melancholly people, who will refuse all means of relief, as supposing they need them not: Their ears being stopped through prejudice, and their eyes sealed up by a blind obedience to the insinuations of their Leaders, that they will neither see, nor hear the danger of that state and condition wherein they are; such I must leave to their imaginations, and to be imposed upon by their own Rabbies. Others there are, that think Quakerism ought not to be approved or received, yet see not clearly what it is in Quakerism that renders it worthy of detestation. If such as these will but seriously consider what hath been, and now is offered to them, they will find,

find, that 'tis not a petty error or two that is laid to the Quakers charge, but that Quakerism is such a disease as endangers the overthrow of the Christian Religion; and that all their pretences, and self-applauding (as if they were the non-such of the world for virtue, and goodness) is but under a mask, to give Religion the greatest wound. Moreover, I would intreat such to remember W. Pen's concession, That if that be true, that I have objected against them, That a Quaker is quite another thing than a Christian. That it is true, they will find fully proved from his own mouth.

To conclude, W. Pen tells me, That my head shall not go down to the Grave in peace: And by this I shall know, that, not a lying or delusive, but a true, and infallible Spirit hath spoken by him; see his Book, p. 180, 181. — I must take these words either as a prediction, or as a menace, threatening me with some mischief, that either he himself, or some influenced by him, intend to perpetrate upon me. The former I fear not, having spoken nothing of them, but what I am certain to be true, therefore shall never see cause to repent thereof. The latter is most probable, wherefore I desire all, to whom these may come, that if at any time they hear of any violence offered to me, to remember W. Pen's words concerning me,

Thomas Hicks.

ERRATA.

Page 37. line 7. for seed read end. p. 45. l. 3. for Rules r.
 Rule. p. 54. l. 1. r. in. p. 70. l. 14. r. him. p. 72. l. 1. r. us.



Christian.



Perceive thou hast seen, and examined two former Dialogues between a Christian and a Quaker, what dost thou object against them?

Quaker. The chief things whereof those Dialogues consist, are forgeries and Railing :

W. Pen. Title page of his Book in answer to them.

Chr. I am not conscious to my self of either, having objected nothing against you therein, but what I am certainly perswaded to be true.

Quak. *If what thou hast charged upon us be true, we must needs be the worst and the most imprudent of men.* W. Pen's Epist. before Reas. against Rayl.

Chr. I am so confident of the truth of those Allegations, that I doubt not to avouch them to all impartial men.

Quak. *If thy Quotations be true, I do freely acknowledge that a Quaker is quite another thing than a Christian.* Ibid. p. 2.

Chr. Art thou well advised in what thou sayest?

Quak. *Were we as thou represents us, the severest*
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A Dialogue between

verest Plagues and Judgments of the eternal God we might justly expect to be our portion. Ibid. p. 4.

Chr. But dost thou indeed believe that those Quotations in the former Dialogues are forgeries?

Quak. I do so.

Chr. If then I prove, that account given of you therein to be true, thou hast confessed that a *Quaker is quite another thing than a Christian.* Now therefore, to evince what I have said to be no forgeries, I shall reduce the whole charge against you under these two general Heads, (1.) Such as respect matters of Opinion. (2.) Those things which relate to matters of fact.

Those things respecting your Opinions are these:

(1.) That the Light in every man is *God and Christ.*

(2.) That the Soul is God.

(3.) That Jesus Christ is not a distinct person without us.

(4.) That Jesus Christ came to Redeem himself.

(5.) That the Scriptures are not a Rule of faith and practice unto Christians.

(6.) That the speaking of the Spirit in any is of greater Authority than the Scriptures.

(7.) That is no Command to me which God hath given by way of Command to another.

(8.) That the Spirit as a Rule both manifests the promises, and exerciseth faith.

(9.) That Justification, by that righteousness which Christ fulfilled for us, wholly without us, is a doctrine of Devils.

(10.) That Justification is by Works.

(11.) That

(11.) That the Doctrine of Christs satisfaction is irreligious, irrational, ridiculous, and dangerous.

(12.) That Christ fulfilled the Law, only as our example.

(13.) That this body which dies, shall not be raised again,

Those things relating to matters of fact are these.

(1.) Your cursing and damning persons, instead of answering their serious and sober questions.

(2.) Your manner of Replying, when you do not curse, (viz.) we are in the imagination, in the darkness, and you witness it.

(3.) Your preferring your Pamphlets before the Scriptures.

(4.) One of you saying, We may burn our Bible, and if we have a mind to have one, may make as good a one our selves.

(5.) Your Intitling God to sleeveless errands.

Thou knowest these are some of the material things objected against you, what sayest thou to them?

Quak. *I have told thee they are forgeries, gross perversions and stumblings.* W. Pen.

Chr. One of us must necessarily be very guilty, I am willing to put my self to the test, and if culpable, freely to acknowledge it, but if upon tryal I prove innocent, the guilt must and will lie at thy door———Let us examine the particulars.

Concerning the Light within.

I do say, that the Quakers affirm the Light in every man to be God, either this is a forgerie, or 'tis indeed your very opinion.

Quak. *Who of us did ever say, that the Light within is the whole intire God?* W. Pen. Ib. p. 7.

Chr. I no where expresse those words, but what dost thou mean by *the whole intire God*? Is God divisible? must we take him into parts, and pieces? Is one part in one man, and another part in another? Were weakness and folly only culpable in such replies, they might be slighted — But I must tell thee they are pernicious — And thou dost therein render thy self and opinions more detestable to judicious and discerning Readers. Speak honestly (if thou canst) whether what I object against you be a forgery or not, thou dost but bring an evil report upon thy self in accusing me for lying, when thou knowest in thy own Conscience (if it be not feared) that what I have said is true.

Quak. *'Tis very disingenuous in thee, from G. Whitehead's asserting and proving the Divine nature of the Light within, to insinuate that every measure of the Light in man is whole God —* Ibid. p. 7.

Chr. If G. Whitehead asserts and (as thou sayest) prove the Divine nature of the Light within (*viz. that it is God*) dost this confession of the thing whereof I accuse you, prove me a forger? Or is it honest and ingenuous in thee to rail at me for speaking no more (as to this point) than

than what you assert and would prove to be so?

Quak. *Thou concludes from G. Whitehead's saying, Such as the cause is, such is the effect, therefore Beasts and Trees are God, because effects of his power: Whereas G. Whitehead did not intend of a meer potential but a natural effect, that is something resulting from the nature, and not the meer power of the Divine life. Men are the natural offspring and product of men, but so are not those other things which yet are the effects of their Art and Power, so that there needs no trembling at G. Whitehead's blasphemy but better information to thy ignorance, or rebuke of thy wilfull blindness. Ibid. p. 7.*

Chr. This acquits me from forgery. *The Light within (thou sayest) is not a potential but a natural effect, which thou illustrates thus. Men are the natural Off-spring and product of men, &c. Though this be true yet a Son is a distinct person from his Father, hath another distinct existence. Is the Light within such an effect? Is it another God? Again, if the Light within be a natural effect, then 'tis a necessary effect, and cannot otherwise be and that from eternity; but were men from eternity, in whom God did thus naturally shine? if not, how is the Light within a natural effect? Further, if the Light within be God, how can it be an effect? Wilt thou say that God is a natural effect? 'Tis in vain to pretend to infallibility whilst thou talkest thus idly. However this is obvious to the Reader, that the thing whereof I accuse you, is in truth your Opinion.*

Quak. *Though every measure of Light distinctly is not that intire eternal being, yet we are bold*

to assert that it is no other than God, the fullness of all light, who searcheth the hearts, and trieth the reins, and telleth man his thoughts, that doth shine into the inward parts of man, and convince him of sin, reprove for it, and lead out of it. *Ibid.* p. 9 —

Chr. Though thou wilt not affirm every measure of the Light within to be the intire eternal being, yet thou dost not deny but that it is God. This clears me from forgery. But if every measure of the Light within be not the intire eternal being, then not any measure of it whatsoever is so. Unless thou wilt say, that a small measure is but a Creature, and a great measure of it is God. Canst thou imagine that thy measuring God at this rate, should pass for truth against fiction? If thou dost believe that herein thou wert directed by an infallible Spirit, I do pity thy folly. Either the Light within in the least measure is God, a Creature, or nothing. Thou wilt not say, 'Tis the intire God — Thou darcest not say, 'Tis a Creature. It must then be nothing. Might not thy time and abilities have been better improved than in contending for that which is neither God nor a Creature?

For the other part of thy Discourse, (*viz.*) that God searcheth the heart, &c. who denies it? But what is this to the main point? Is this consequence good, that because God searcheth the heart, therefore the common Light in every man is God? Surely no man, except one under the power of delusion, would thus reason.

Quak. Thy confident conclusions arise from these

a Christian and a Quaker. 7

these mistakes. (1.) Thou inferst from mans being ignorant of all, he ought to know, an inability in the Light to inform him. (2.) From Christ being the Light that enlightens every man, every mans having the whole Christ in him. (3.) From our asserting God and Christ to be one. Our denying of Christs outward person and bodily appearance at Jerusalem. See Dial. p. 3, 4, 5, 6, 7, and 14. And Cont. p. 41. Either thou should understand better what thou writes against us, or leave off writing. Ibid. p. 9.

Chr. In these particulars thou dost either weakly or wilfully mistake me and my conclusions. This I did say, and do stand by, That the Light within knows not all things: therefore 'tis not God. When thou proves it doth know all things, I shall confess my mistake. Till then I must remain in my present belief of the contrary. Touching the second, thus I inferred, That if the Light in every man be the true and very Christ, then there is no other Christ, and every man hath the true Christ within him. If the first be true, the latter must be so also, how then am I mistaken? (3.) From your asserting God and Christ to be one, thou sayest I infer your denying of Christs outward person or bodily appearance; referring me to several Pages in the *Dialogues*. Wherein thou hast bewrayed thy inadvertency, for there is no such thing in any of those places. Thus I did Quere, Whether Christ be not a distinct person without us? To which G. Whitehead had the confidence to Reply, *Jesus Christ a person without us, is not Scripture language but the Anthropomorphites and Muleionians*. Whereupon I did ask

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again,

again, If Christ were not a person without us? Who or what is Jesus Christ? Hereunto I had an Answer from thy self, *that God is Christ.* And also from J. Naylor, and R. Hubbertthorne, *That it is the Light in you.* I did then (with good reason) Quere, *Whether the Light in you were a person? Whether it was the very Son of God? And whether it did die at Jerusalem?* To none of these things dost thou give any solid Answer: But whilst thou art accusing me of mistakes, dost forget mistakes, and then cry out, Can any thing be more injurious to a people —

Quak. *In short, We are willing to let the Controversie lie here, (viz.) That the Quakers promote and assert, that the Life of God, which is the Light of men, with which every man is enlightened, is sufficient to salvation.* Ibid. p. 9, 10

Chr. This is the Controversie between us, Whether the meer common Light in every man be sufficient to lead us to salvation. That every man hath a Light within him is not denied. That it ought to be obeyed, is granted: But that it is God or Christ, or sufficient of it self to guide us to Salvation, I do deny, and expect thy proof. —

Quak. *This cuts the throat of thy whole design, for by the same Reason, that they who obey the lawful commands of Magistrates, Parents, or Masters, are reputed good Subjects, Children, and Servants: So those who obey the Light, are the good Subjects and Children of God. And as the one by obedience do escape punishment, and obtain good will, favour, and recompence: so those who obey the Light do obtain favour, love, and the recompence of the reward of righteousness.* Ib. p. 10. —

Chr.

Chr. This concludes not the question in Controversie, therefore can be no prejudice to me. I confels the Light within ought to be obeyed; and so ought the lawful commands of *Magistrates, Parents, and Masters*, from whence thou boldly (*like thy self*) concludes to the sufficiency of the meer Light within.

Such extravagancies as these do ordinarily attend thy peculiar Genius, *where proof is defective thou begs the question, and triumphs in thy own confidence*, which a modest man would not do.

'Tis true, that God approves of Children, Subjects, and Servants, that do sincerely obey the lawful commands of their *Superiours*: For in so doing, they do his Will, and what he obligeth them unto. Will it follow therefore, that their meer commands are sufficient to guide us to Salvation. Tis a like in consequent that from mens obeying the Light within, and because in so doing they do well, that therefore this meer Light is sufficient to lead us to Salvation. Thus thou makes a great noise to no purpose.

Quak. Thou confounds the Light (i. e. the Light within) and the Creature together, concluding imbecillity, insufficiency, and ignorance in the Light, which are the imperfections of the Creature. Is anything more scoffing and prophane than this? Might not the Gentiles have treated the Christians after this manner, that if they knew not all things, therefore the Christ they pretended to, was not God? Ibid. p. 11.

Chr. Here again thou bears witness to my innocency in charging you with this Opinion, that the Light in every man is God. For thou distinguish-

est

est it from the Creature, concluding there is neither imbecillity, insufficiency, nor ignorance in the Light, consequently it must be God. Certainly thou forgot thy design signified in thy Title page. For instead of proving my Allegations fictions, thou dost openly (though unhappily) avouch them. And whereas thou queries, whether the Gentiles might not have treated the Christians after this manner? I Answer, in no wise: for the Christians never asserted the Light within them to be God, as you do.

Quak. 'Tis impious (in thee) to charge mens infirmities upon the Light, and repute that insufficient because they are rebellious; Education, prejudice, interest, self-righteousness, and evil living brings a veil over their understandings, that though the Light shine in darkness, yet they comprehend it not. Ibid. p. 12.

Chr. Whether you or I be guilty of this charge, I shall submit to the Readers Judgement. To deny the payment of just Debts, is, no doubt, an infirmity: But to pretend a revelation from the Light, to justify such a denial (as I affirm, and am able to prove some of you have done) this I confess is impious. To take long Journeys to no purpose is an infirmity: But to intitle the Divine Majesty thereunto, is impious. To warrant Cursing, Railing, and Lying to be from God (as thou W. Pen dost, p. 164.) is a great infirmity: But to add, as thou also dost, By the sense of the eternal Spirit, thou dost declare, That (such Cursing, Railing, and Lying) was the only fit answer to be given to such trappanning question. This is highly impious. For a man
to

to say (*as one of your chief Prophets hath*) that such as take up a Command from the Scriptures, *as in the Witchcraft*, is certainly an infirmity : But to pretend Order and Authority from the Spirit of the living God, so to speak is impious with a witness. See Burrough's works, p. 96. comp. with p. 105. — For any to be guilty of Uncleanness, is an infirmity. — But thus to excuse it, (*as some of your friends have done*) What if God will have it so, Or that this is the innocent life : This is horridly impious. Many instances of this kind I could produce.

These may suffice to prove the Quakers eminently guilty of this crimination. However, though all this be true (*as I am sure it is*) yet thou tells me I may not therefore repute the Light insufficient, but conclude that you are rebellious. Education, prejudice, interest, self-righteousness, or evil living hath brought a veil over your understandings, that though the Light doth shine, yet you comprehend it not. If thou hast such a Light as th u pretends to, that immediately informs thee of thy words, thoughts, and actions, and that gives thee true directions what to do, and what to leave undone : Why then hast thou published so many wilfull untruths, as will plainly appear in thy Book now under examination. Either 'tis not true that thou hast such a sufficient Light, directing thee as thou fancies, or else thou art rebellious ; prejudice, interest, self-righteousness, or evil living hath brought a veil upon thy mind. Thou seest to what a Dilemma thou hast brought thy self. Either to confess the insufficiency of that which thou calls the Light in thee ;

or

or thy own rebellion, or (which is worse) to charge thy wickedness upon the Light. If the (1.) thou wilt overthrow that which thou contends for. If the (2.) thou wilt bring thy pretences to perfection into question. If the (3.) that is confessedly impious.

Quak. *Is it not a gross contradiction in thee to say, The Light ought to be obeyed, and yet to say, It led Saul to persecute the Christian.* Ib. p. 12.--

Chr. That the Light did lead Saul to persecute the Christians, are none of my words. See *Dial.* p. 8 9. My question there was this, Whether the Light in Saul did reprove him for persecuting the Church? Doth not he say, *He verily thought he ought to do many things against the name of Jesus of Nazareth, &c.* Further I there did and do now again demand an instance among the many thousands of mankind, that hath been convinced or reprov'd for not believing *Jesus to be the Christ*, by the meer common Light within. —

Quak. *I may well suppose that as many have been reprov'd for not believing Jesus to be the Christ by the Light within; as by the Scriptures,* Ibid. p. 13. —

Chr. What signifies thy supposition? Canst thou produce one instance, or give me any convincing reason to prove it?

Quak. *Yea, my reasons are these, (1.) Those who crucified him were admirers of the Scriptures, and pretended to prove out of their own Law that it was both lawful and necessary he should be put to death. Whereas had they brought that Deed to the Light, the Light would have shewn it not to have*

have been wrought in God : Which the Scriptures without that Light could not effectually do.
Ibid. p. 13.

Chr. This reason is not cogent, being not in the least serviceable to the design for which it is urged. The most that can be made of it, is this, *That the Light within will convince a man that Murder is a Sin.* Admit this, will it necessarily follow that a man may be reproved by this common Light within, *for not believing Jesus to be the Christ?* But further, that the Reader may understand the venome and poison that is couched in this reason, let it be considered, Thou sayst they *who Crucified Christ were admirers of the Scriptures, and pretended to prove out of their own Law, that it was both lawful and necessary Christ should be put to death.* Intimating an insufficiency in the Scriptures to convince them that Murder was a Sin — And more than so. The Scriptures did rather countenance them in so doing: For, sayst thou, *Had they brought that Deed to the Light, it would have shewn it not to have been wrought in God,* which is as much as to say, the Scriptures did rather justify than condemn them in that fact. *W. Pen.* *Is this reason against railing?* Dost thou thus purge thy self and friends from having dishonourable thoughts of the Scriptures? to lay the sin of man at their door. *O impious man, surely prejudice, interest, or evil living hath blinded thy mind,* otherwise thou might easily see that the defect was not in the Scriptures, but in themselves, in not attending to what was therein delivered, wherein Murder is peremptorily forbidden — This reason there-
fore

fore *militates*, against thy self, not me. What further canst thou say?

Quak. *They who by Scriptures came to any conviction, Originally received it from the revelation of the Light within* — p. 13. —

Chr. If those who received any conviction of this sin (*in not believing Jesus to be the Christ*) had it originally from the Light within, how came they to be convinced by the Scriptures? If by the Scriptures, how was it originally from the Light within? This reason wants a reason to prove it self to be true. That any were convinced by this common Light for not believing *Jesus to be the Christ*, I do deny, and require an instance of one person that was first convinced of this sin merely by this common Light within. Thy bold and confident Dictates will not pass with me nor others for a Reason; If thou hast any thing further to urge to conclude the point in question, let me hear it.

Quak. *Peter, Andrew, Nathaniel, the Centurion, &c. confessed him from the Illumination and operation of the Light within*, p. 13.

Chr. That they did confess Jesus Christ from a peculiar discovery and revelation of the Doctrine concerning him, to their understandings, I do freely grant. But that they did this from the meer illumination of *that common Light which all men have*, I peremptorily deny: and it lies upon thee to prove it, if thou canst. Thou confounds *Objective Light*, or *that which is revealed to men*, and *that Subjective common Light in them*, together, as if they were one and the same.

Again to conclude hence, because God doth
by

by special revelation make known Jesus Christ to men : And because whatever makes manifest is Light, that therefore this peculiar revelation and Light, is the common Light in every man, is a consequence that I believe none but such who are infatuated, and are enemies to right reason would dare to infer. For thou might as well argue because the light of the Sun will manifest divers things, therefore it will every thing, even the things of another World. This common Light within will (I confess) manifest much, but will it meerly of it self reveal this to any man, *that Jesus is the Christ*? If not, thy supposition is no more than a vain, presumptuous, and absurd imagination. If it will, why dost thou not give an instance of one that hath been convinced hereof only by this common Light?

Quak. Thou saist, *that the Light in us being much of it borrowed from the Scriptures, re-proves for those sins which the common Light in all men will not. Which is great wickedness: For, 'tis to say the Light within will not reprove for all sin.* Ibid. p. 14.

Chr. Thou takes it for granted that this common Light will reprove for all sin reprobable in the Scriptures : But thou offers no demonstration. Were it as true in it self (as it seems to be in thy vain imagination) it would not be difficult to produce one instance amongst the many thousands of mankind that hath been convinced; *meerly by this common Light, for not believing Jesus to be the Christ.* You Quakers, since you have reprobated the Scripture from being your Rule (*the Light whereof would and doth reprove for this sin*) and

and given up your selves to the immediate *Motions, Government, and conduct of the Light within*, have arrived to this degree of wickedness, to deny *Jesus Christ to be a distinct person, without you*; to contemn and bid defiance to his holy Institutions, and are to the discerning eye of Judicious Christians under the *Rule and dominion of spiritual Pride, Hypocrisie, and Unbelief*, and all this without any inward checks. Either then these are no sins, or the Light you follow is not *that perfect Light you talk of*, or you are *rebellious, prejudice, interest, or evil living hath blinded your minds*; or else these defects must be charged (as but too often you are ready to do) upon the Light in you, *which you call God*. And so render your selves justly abhorrent to all sober Christians and men. But a further account of the insufficiency of this common Light to reprove for all sin, thou maist meet with hereafter. Mean time let me hear what thou canst say to this Point. ———

Quak. Whatever is to be attained or enjoyed within, is, Originally and chiefly ascribeable to the discoveries, convictions, and leadings of the Light of Christ within through every Generation; how variously soever this principle hath been denominated. As the Word of God nigh, Wisdom, Light, and Spirit, under the Old: And Light, Grace, Truth, Christ, Spirit, and Anointing; under the New Testament. Ibid. 14. —

Chr. Thou dictates confidently, but proves nothing. I do deny that whatever is to be known and enjoyed of God and Christ in this and another World, is chiefly and originally ascribeable to this

this common Light within. If thou couldst demonstrate this, it would put an issue to a great part of the Controversie between us.

Again, thou art pleased to say (*and 'tis no more but thy saying*) that this principle or Light within, hath been variously denominated, *as the Word of God nigh, Wisdom, Light, Spirit, under the Old: And Light, Grace, Christ, Spirit, and Anointing, under the New Testament.* Herein thou speakest that which is not true: For, where is this common Light, *called Christ, Spirit, or Anointing?* Art thou not ashamed to obtrude such falsehoods upon the World? And albeit thou in the Pride of thy heart flatters thy self *with an Opinion of Infallibility*; yet men are not such ideots as to be concluded in their belief herein, upon thy presumptuous dictates. Is it not sufficiently erroneous to assert the Light in every man to be God; but wouldst thou thy self also be a God to men? For shame either prove what thou saist, or leave off writing.

Quak. *This Argument springs in my mind for the Divinity and Sufficiency of the Light. If God be Divine and sufficient to Salvation, and the Word be God, and the life of the Word, one with the Word; and the life of the Word, the Light of men; then the Light of men is Divine and sufficient to Salvation. But God is Divine, &c. Therefore I conclude, the Light of men, which is the life of the Word, is Divine and sufficient to Salvation.* Ibid. p. 15.

Chr. O what profound Divinity, and exquisite Logick is this! a meer form of reasoning by multiplied propositions and in ambiguous terms, more

fit for a Rhetorical Harangue, than a solid Argument to prove the great Article of thy Faith and Religion. An Argument not to be cleared from being a *sandy foundation*. Wherein the principal *Agent, Cause, Efficient, and Ordinary* means are confounded and huddled together. In the Argument, thou hast respect to two things: (1.) *The End, (viz.) Salvation.* (2.) *The means conducing thereunto, the Light within---* Wilt thou dare to say, The End and Means are one and the same? If thou dost, thou talkest like one destitute of Reason. If they be distinct, I querie, How can God himself *the Divine Essence*, be called a Means? Thy Argument therefore is both fallacious, and not conclusive of the Point in question. Fallacious, because that which is spoken in the first, should exactly be the subject of the second proposition, and so on to the end, Each proposition affirmative and necessarily depending on the next foregoing. That what is spoken in the last, being joyned to the subject of the first, should make the Conclusion.---(2.) Not concludent, because if the whole propositions were right, yet thy conclusion it self doth not reach the plain terms of the question: Which it ought to do, & run thus; *therefore the common light in every man is God*, and sufficient to save every one of them. Than which nothing is more false and dangerous: Inasmuch, *as God hath by Christ superadded the Light of Divine Revelation unto us; exacting and expecting our sincere belief and obedience thereof accordingly; and threatening the contrary with damnation.* Therefore it concerns thee to review thy Argument and to put it (if thou

a Christian and a Quaker. 025

(*thou canst*) into a better form, before thou urge it in a matter of so great importance to the Souls of men.

'Tis true, in him was life, that is, life was, and is originally and formally in him, as in the Fountain. Will it therefore follow, that the life he communicates to created beings, is the *Divine Essence* it self? If so, *then every living Creature is God as well as the Light within.* To conclude, all thy Discourse about the *Divinity and sufficiency of the common Light in every man*, effectually quits me from forgery in telling the World, The Quakers affirm the Light in every man to be God.

Concerning the Soul of Man.

Chr. I do say, that *G. Fox* affirms that the Soul of man is part of Gods being, without beginning, and infinite. Which is as much as to say, *the Soul is God.* What saist thou to this?

Quak. What so base and irreligious as this perversion? Men nor Devils could never study out wrong more than thou hast done. Christianity is absurd by such Traducers, and Gods Spirit grieved by such injustice. I would not use the worst of men nor Devils at this unequal rate. Thou both miscites our words and abusest the true meaning of what is truly cited. Ibid. 65. —

Chr. The mark thou aimest at (I presume) is to fix a reproach upon me; but I doubt not to make it evident that herein thou dost only foam out thy own shame. Wherein have I miscited your words, or abused the true meaning of what is truly cited?

Quak. G. Fox saith thus, God breathed into man the breath of Life, and he became a living Soul, and is not this of God, and of his being? Is not this which came out from God, part of God? &c. Where nothing can well be clearer than that G. Fox intends the Divine Life, Power, and Vertue, by which Adam in Soul came to live to God; canst thou say then that thou hast cited G. Fox aright, hardened man! p. 66.

Chr. Thy invention (I perceive) was stretched to the utmost, to help (at this dead list) your great King and Prophet, G. Fox; though what thou hast said will not relieve him: Thou writest as if thou hadst forgotten to be both rational and honest at once. Could I imagine that thy self dost really believe the construction thou hast here given, to be the true and proper meaning of G. Fox's words; I should pity thee, as one whose affection hath baffled thy judgment. But to rectifie thy mistake, at least preserve the Reader from that abuse thou wouldst put upon him, I shall quote G. Fox's words at length, together with the occasion of them, and submit it to impartial and judicious men, to judge whether I have either miscited his words, or abused his meaning. G. Fox (in his great mysterie, p. 90) in answer to one that said, There is a kind of infiniteness in the Soul, yet it cannot be infiniteness in it self; speaks thus, Is not the Soul without beginning, coming from God, returning into God again, who hath it in his hand; and Christ the power of God, the Bishop of the Soul, which brings it up into God, which came out from him, hath this a beginning or ending? and is not this infinite in it self? Can any thing be
more

more clear than, that the *Soul* is the subject of the Discourse, and not the *Divine Power, Life, and Vertue*, as thou insinuates.

Again, *G. Fox* tells us (*in the forecited book*, p. 29.) that *Magnus Byne* saith, The Soul is not infinite in it self, but it is a Creature. And *R. Baxter* saith, 'Tis a spiritual substance ; whereunto *G. Fox* replies, consider what a condition these call'd Ministers are in, *They say, that which is a spiritual substance is not infinite in it self, but a Creature. That which came out of the Creator, and is in the hand of the Creator, which brings it up to the Creator again, that is infinite in it self.* What can be more evident than this, that the *Soul* is the very subject under consideration, and not the *Divine Power*, &c. But if every spiritual substance be infinite in it self (*as Fox concludes*) Then either there are no Angels, or Angels are no spiritual substances, or if they be spiritual substances, they are no Creatures, but infinite in themselves ; and consequently as many Angels as there are, so many Gods there must be. Take one instance more (*Great mysterie*, p. 100.) The Quakers are accused for saying, there is no Scripture that speaks of a humane Soul, and for affirming, that the Soul is taken up into God. Hereunto *G. Fox* thus Answers, *God breathed into man the breath of Life, and he became a living Soul, and is not this which cometh out from God, which is in Gods hand, part of God, from God, and to God again ? Which Soul (observe) Christ the power of God is the Bishop of ; Is not this of his Being ? Can Fox here intend that Christ is the Bishop of the Divine Power, and life ? — Yet is he*

he as absurd in calling *Christ the Bishop of the Soul*: For if the Soul be part of Gods being (as he affirms it is) and if Christ be God, then one part of God must be Bishop over another.

I suppose these instances are sufficient to clear me in the minds of unprejudiced men from that whereof thou accusest me. If thou hast any thing farther to say, that may convict me of perverting G. Fox's meaning, let me hear it.

Quak. *All that can be concluded from G. Fox's words is this, That God inspired man with something of his own substance, bestowed something of his own Divinity upon him. That God did inspire man with the Holy Ghost. This is as much as can be collected from what G. Fox hath said concerning man, yet thou like an ungodly person, inferst that the Soul of man is of Gods Being and Substance. Ibid. 66.*

Chr. These censures that drop so frequently from thy mouth, can be no other than the breathings of a distempered mind. Thou confessest, it may be concluded from G. Fox's words, *that God did inspire man with something of his own Substance, bestow something of his own Divinity upon him.* If G. Fox is to be understood to speak with reference to the Soul, of which the question is; then my Inference is natural and proper, (*viz.*) *that the Soul is of Gods substance, and part of Gods being.* Since then thou hast miscarried in thy enterprize, let me hear what G. Whitehead can say to excuse this great Prophet G. Fox.

Quak. *G. Fox speaks of the original Life of mans Soul, when he said, is not that of God, which came out from God, (viz.) the breath of Life,*

Life, his words are perverted and mis cited by thee.

G. Whitehead's Append. to Reas. against Rail.

P. 14. ———

Chr. Let the Reader judge that (*he having G. Fox's words at length before him*) the matter in question in every place is the Soul not the Divine Power. Should Fox intend the latter, then thou accusest him of deceit and falshood (*thy own reigning sin*) but this G. Fox could not mean. For, none denies the Creator to be God. This was not the Objection against you. Either then G. Fox Answers to the Objection, or speaks to another thing. If to another thing, then no Answer, but a meer piece of Legerdemain. If to the question, as is manifest he doth, then my accusation stands in force against you.

Quak. But G. F. in another consideration and state, owns the infinite Being of God, and the Soul or Spirit of man to be distinct Beings: Where he speaks of the Soul being in death, in transgression, &c. This he could never intend or speak of the infinite, incorruptible Being of God, for that never sinned. G. Whitehead, Ib. —

Chr. This helps not G. Fox in the least, unless it must be supposed (which is not) that it's impossible for him to contradict himself. 'Tis true, he speaks of the Souls being in Death, but thou betrayest him in saying, 'Tis in another consideration and state: Implying that in some consideration he might affirm the Soul to be part of Gods being, and infinite ——— A man by the Spirit (saith Fox) may discern where the seed is in Death, and where 'tis not in Death. And where the Soul is living, and where it is in Death.

Observe, he speaks the same of the Seed as he doth of the Soul. The *Seed* he elsewhere tells, is the hope *Christ*, and 'tis that which hath been laden as a Cart with Sheaves by the sinner, p. 324.-- So that whilst you pretend to acknowledge *Christ* to be God, and therefore *Incorruptible* and *Infinite*, yet in another consideration and state, *Christ* the *Seed* may be said to be in *Death*: Even so is *G. Fox* to be understood when he speaks so differently of the Soul. Thus whilst you contradict your selves, you openly proclaim your Equivocations. And may not that mental reservation you have to your selves in thus speaking, be this? That when you are taxed for affirming *the Soul* to be part of God, you may evade, by saying, we cannot mean so; for elsewhere, and in another consideration and state we speak of the Souls being in *Death*. But if on the other hand any should accuse you for denying *the Soul* to be infinite and without beginning: For such you have an answer ready, we cannot intend so when we say the Soul is in *Death*: For in another consideration and state we affirm the *Soul* to be without beginning and ending, to be infinite in it self and part of Gods Being. Is not this obvious to any ordinary Reader? But are you so far infatuated as to believe such juggling as this should long stand you in stead? Or will you yet pretend to *Infallibility* and perfection, whilst you stand convict of such horrid deceit? ——— Hitherto I stand clear from thy crimination. Let us proceed to another Head. ———

Concerning

Concerning the Person of Christ.

Chr. I accuse you for denying *Jesus Christ* to be a distinct Person without us : What saist thou to this ?

Quak. *Herein thou hast shewed thy ignorance and malice, instead of giving the World a true measure of our belief.* Pen. lb. 53, 54.

Chr. If you have any Faith, as to this Point, how shall it be known but by your Words and Writings, which are the ordinary means by which the belief of one man is known to another ? Darest thou say, I have not given the world a true account of your words ? Or wilt thou say that the *Quakers* speak and write one thing, but believe another ? The first cannot with honesty be denied : If thou confests the latter, then the world hath no reason to believe any thing you say ; forasmuch, as you confessedly equivocate. What your words and positions are concerning *Jesus Christ*, I shall punctually relate and leave it to the impartial Reader to judge whether herein I have wronged you.

G. Fox (*in his great mysterie*, p. 16.) writes thus, *Thou art deceived, who saith, Christ is distinct from the Saints. Can any man eat the flesh of Christ, if his flesh be not in them ? Can you call him Christ in man, if the man be not there ? Jesus Christ a person without us* (saith G. Whitehead, *Dip. Pl. p. 13.*) *is not Scripture language, but the Anthropomorphites and Mugletonians. The Socinian (saith he) tells us of a personal Christ : And that the man Jesus our Lord hath in Heaven a*
place

place remote from earth, a humane body; But doth he believe him to be the eternal God? I cannot think it (saith G. W.) whilst he imagines him to be a personal Christ or a humane body, so limited and confined into a remoteness. Append. to Reas. against Rail. p. 21. — We cannot own your limitations and unscriptural notions concerning Christs being. Ib. p. 22. Where provest thou that Christs second coming without sin to Salvation, is a personal coming? Ib. p. 24. — These words are not Scripture language that Christ is a personal being at Gods right hand, remote and not in man — Ibid — 'Tis a design of Satan (saith this G. Whitehead) to keep men in carnal imaginations and dark thoughts of a humane personal Christ. Ibid. p. 27. —

If these be your Words wherein is my ignorance, or malice manifested in giving the world an account of your belief. If you have a faith different from what your words do import, my ignorance thereof is excusable.

Quak. *I charge thee for ignorance and malice because thou arguest from our owning God to be Christ, and the Light within to be the Christ, that we deny him, as to his visible and bodily appearance in the world, as if he never was man, or that the word took not flesh — Pen. Ib. p. 57. —*

Chr. This is meer trifling, I never charged you for denying that bodily appearance (as thou calls it) but frequently Quote you as so expressing your selves — 'Tis this I object against you, your denying Christ to be a distinct person without you: To which thou speakest nothing, signifying thereby that you are pinch'd.

Quak.

Quak. Let it suffice the sober Reader, that we do believe that Christ who is God over all blessed for ever, did come of Abraham's seed according to the flesh, that that body prepared of that Line was his body: And that the sufferings which befel it, were the sufferings of Christ. Just as that Body is call'd the Body of Christ. Let our adversaries deal so fairly with us as to distinguish between Christ, and the Body of Christ, and we shall not doubt of a good issue. Ib. p. 54, 55. —

Chr. Thou believest the sufferings which befel that Body which was prepared for our Lord Jesus, to be the sufferings of Christ, just as the Body is called the Body of Christ, and to help the matter desirest us to distinguish between Christ, and the Body of Christ; intimating Christ to be one thing, and the Body of Christ another. Hence his sufferings may not be called the sufferings of Christ, but only the sufferings of his bodily appearance. But whether this kind of reasoning be more for thy credit or discredit, concerns thee to consider. Is not that person who is called Emanuel, who conversed here in this world, suffered Death at Jerusalem, and rose again, every where in Scripture called Jesus Christ? Where readeest thou, that the Body which was taken of the Virgin, is thus distinguished and differenced from Jesus Christ? It is said that Joseph beg'd the Body of Jesus; What then? Was that Body therefore no part of Jesus Christ? When thou dyest, if we say, there lies the Body of W. Pen, can it thence be inferred, that thy Body was no part of W. Pen; or that W. Pen is one thing, and his Body another.

Again,

Again; where is it written that the Light (*abstractedly*) which shined in that bodily appearance (*as thou speakest*.) is the alone true and very Christ? The proper Name, by which his Person was distinguished from all others, was *Jesus*. If the reason of this Name was only from the Light that was in that bodily appearance: Then I ask whether you do not believe that the same Light is in a measure in all men, but more eminently in your selves? If so, then whether W. Pen and G. Whitehead may not be as truly and properly called *Jesus Christ*, as well as that outward Person or bodily appearance? And why may not Divine Worship be given as well to you as to him? As sometimes some of your persuasion gave to *James Naylor*, and if any should be scandalized thereat, 'Tis but desiring them to distinguish between Christ and the body of Christ, and then you need not doubt of their satisfaction. Thus thou maist see what a height of error and blasphemy your opinion doth and will precipitate you into. Hence to such a degree of madness and folly have some of your Leaders arrived, as to Intitle G. Fox, *The Father of many Nations*, whose being and habitation is in the power of the highest, in which he rules and governs in righteousness; and that his (*viz.* G. Fox's) Kingdom is established in peace, and the increase thereof is without end.

This was in a Letter from *Josiah Coal*, to G. Fox, dated 21. of the 12. month 1658.

What further canst thou say to clear your selves from my Allegations against you?

Quak. Because we assert the true Light with which every man is enlightened to be in it self,
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The Christ of God, and, The Saviour of the World, thou inferrest, we deny the outward sufferings of Christ in his bodily appearance. Ib. 56.

Chr. Is it candid or ingenuous in thee professedly to assert that the Light, with which every man is enlightened, to be in it self, *The Saviour of the World, and the Christ of God,* and yet call me forger for accusing you hereof? *I do deny the common Light in every man to be the Christ of God, and the Saviour of the world:* If thou please let the Controversie lie here. This was one of those questions sent to *G. Whitehead* to be discoursed, which he declined. If thou wilt be the man that will maintain the Affirmative, signifie it.

Quak. If Christ be God as well as man, then nothing befalls us from thy inference but what strikes thee equally. For if the Light wherewith men are enlightened be not Christ, because it cannot die; then Christ cannot be Christ as God, because God cannot die. But thou tellest us that Christ as God is also Christ; and that it was Christs Body only that died: Therefore I conclude, to own Christ to be that true Light which enlighteneth all men, or that true Light to be Christ, is no derogation from Christ or undervalue of his bodily sufferings. *Ibid. 56.*—

Chr. The Point in question, I perceive, doth pinch thee, otherwise thou wouldst not multiply such impertinencies. Let me entreat thee to be so far ingenuous as either to avouch your opinion (that *Jesus Christ* is not a distinct person without us) or honestly to confess your error. 'Tis no shame for a man that hath been too lavish with his Tongue or Pen to retract.

I do

I do say that Christ is God as well as man : But I did never say (as thou suggests) that meerly as

* Though whole *W. Pen* do not die, yet when his Body dies, we truly say that *W. Pen* is dead, his Body being one part of him ; but if we must distinguish between *W. Pen*, and his bodily appearance, then 'tis not *W. Pen* that dies, but only his bodily appearance : then I would know what is truly and properly *W. Pen*, distinct from that appearance : If it be said, 'Tis his Soul, that the Quakers say is part of Gods being. — If the Seed that dwelt in that Body, that they say is Christ. If either of these, then 'tis all one whether we call God and Christ by the name of *W. Pen*, or call him God and Christ. Who will not be astonished at this blasphemous absurdity ?

God ; is the Christ ; canst thou intend my conviction, and yet commit the fault thy self of which thou supposest me guilty ? The God-head of the Son, and the man-hood conjunct is the Christ. Though both Natures cannot, yet if one die, Christ is said to die. * And if the Death of that bodily appearance (*which thou tellest us, must be distinguished from Christ*) be truly and properly called the Death of Christ : Why may it not be said when *W. Pen* dies, that then Christ dies ? Forasmuch as *W. Pen* would have us believe that the true Christ is as really and truly in him as in that bodily appearance which died at *Jerusalem* ?

Thus the more thou strivest to excuse and defend the Quakers error, the more thou dost intangle and bewilder thy self, and render your opinions detestable.

Quak. Because one of us spoke of a two-fold appearance of Christ in the Soul, (1.) As a Seed of Light, (2.) As perfect day ; Therefore thou saist a personal coming is denied by us
in

in any respect. Which conclusion is horribly unjust. That no impartial man needs an Answer to it. Ibid. p. 56.

Chr. If the Light shining in the heart be the first appearance, and if the second be as a perfect day in its full grown state: How then can his coming in the flesh be called either first or second? *G. Whitehead* asks, where will it be proved that *Christs second coming without sin will be a personal coming*? If then my Inference be unjust, what must you be that put it into my mouth? Wilt thou thus express the first and second appearance of Jesus Christ, *Neither of which are personal*, and yet cry out of horrid injustice? But thou hast inured thy tongue so much to reviling, that thou scarce knowest when to speak soberly. My Inference is so natural from the premises, that I presume every impartial man expects more to be said than yet thou hast spoken to render it otherwise.

Quak. We have confessed to his bodily appearance, thy baseness and self contradiction is notorious enough as to this Point. — Ibid. —

Chr. You have confessed to his bodily appearance; but do you confess, that *Jesus Christ is a distinct person without you*? This is the question thou oughtest to speak unto, but thou seemest to be afraid on't. 'Tis such questions as those thou calls the language of a white Devil, and trappanning questions, to intangle and insnare the innocent. 'Tis no wonder therefore thou keepest thy distance from them. But assure thy self that till thou dost come nearer to the Point, and be more direct in thy Answer, thy clamour of baseness

baseness and contradiction will be of little service to thee. Be not angry if again I ask thee, *If Christ signifie Anointed? and God be Christ, (as thou affirmst) whether God himself be Anointed?*

Quak. *This is no difficulty at all. Christ was not Anointed by halves but intirely. Who is understood in that passage, God even thy God hath anointed thee. If Christ be meant there, then whether the Divine Nature of Christ be unconcerned in the anointing.* Ibid. p. 57.

Chr. The difficulty still remains, for thou saist, *God is Christ*, and the Body in which he appeared must be distinguished from Christ: Which is as much as to say, that *the meer God-head is the Christ*. If so, I ask, *who anointed it? What was the Anointing? And to what end?* To this thou speakest nothing directly. And whereas thou saist Christ was not anointed by halves but intirely: Herein thou contradicst thy self and overthrowst thy own distinction between Christ and the Body of Christ; intimating that the Divine nature alone is not the whole and intire Christ. If it be, then *the God-head alone was that which was anointed*. If so, the question returns upon thee, *whether God did Anoint himself? and with what? and to what end?* The Text which thou refers to, will help thee if thou dost understand what the Anointing there spoken of is: If it mean the fulness of the Spirit which dwelt in the humane Nature, whereupon 'tis said, *God gave not the Spirit to him by measure*, Joh. 3. 34. and that *the fulness of the God-head dwelt in him*, Col. 2. 9. whereby he was and is distinguished from all other persons, whether Kings, Priests, Prophets, or private believers;

lievers; who are there called his fellows. Hence is called the Christ, by way of eminency, and in a sense peculiar to himself. But if by Christ thou intends nothing but the meer God-head, then I ask thee, Who are his fellows? And whether the God-head was anointed with the Spirit?--- Again, Christ is a name relating to office: Was then the meer Divine nature anointed to any office? If so? by whom? and what is that office?

Quak. Thou tellest me that I affirmed God is Christ, and thereupon Queries, Did God die? Here thou art basely unjust, thou ought to give me my due. But instead hereof thou leavest out some of my words, and horribly perverts the rest. For I did confess to Christs bodily appearance: and that he was born of a Virgin: I do not remember that I so expressed my self, that God is Christ; but whether I did or no, to insinuate a denial of his manifestation in the flesh, is most perversly wicked and ungodly. Ibid. p. 58, 59.——

Chr. Let the Reader judge whether such a question from such a position was basely unjust. I no where accuse you for denying Christs bodily appearance: Therefore these are but idle and impertinent repetitions, and no waies proper to the matter in question. That which I blame you for, is, for affirming God alone to be the Christ; and for denying Christ to be a distinct person without you; whereof thou takest no notice. Thou tellest me thou dost not remember that thou saidest God is Christ. Dost thou not? This will not excuse thee, who pretends to Infallibility. Hadst thou not thy Book by thee to help thy memory? Or didst thou not think it most convenient at this

time to indulge forgetfulness? However, be better advised hereafter, and Print no more than what thou hast a mind to remember, at least what thou needest not so frivolously excuse. In short, This is all we can gain from thee at present, *That Christ was once manifested in the flesh: But whether he be a distinct person without yon; or whether that flesh he took of the Virgin, be still in being, herein thou art mute.* Therefore be not so weak as to imagine, that whilst I object one thing, and thou speakest to another, That this will be accounted *Reason against Railing, or truth against fiction.* But on the contrary, men will have just reason to conclude you guilty of that whereof I accuse you.

Concerning the Redemption of the Seed.

Chr. Forasmuch as you do confess that Christ came to seek and to save that which was lost, I did Querie, Who, or what is that which was lost?

Quak. Unto this Question thou dost wickedly and with an Aggravation like the enmity of thy Spirit, make G. Keith to answer, *That which is lost is still in man. That Christ came to seek and to save a lost God, a lost Christ, &c.* Upon which thou Queries, *Whether Jesus Christ came to seek and to save a lost God? Which is sordid and base dealing in thee.* For G. Keith means that Christ came to seek and save, by turning people to enquire after a lost God, a lost Christ, the Groat within: Therefore thy sense of G. K. is a horrible perversion. Ibid. p. 60. —

Chr. These are G. Keith's words, *Jesus Christ came*

came to seek and to save the lost. All his Ministers Preach'd people to this, the lost in them. If by lost, we must not understand mans lost condition, as thou in thy following distinction intimatest, what less then can be understood, but that Jesus came to seek and to save a lost God? 'Tis true, G. K. speaks of people finding a lost God, whom they had lost: But still, if lost be meant only God and Christ, How can Christ be said to seek and save a lost God?

Quak. Lost as taken by thee is meant of mans lost condition, but as meant by G. K. is understood of God and Christ, whom man had and hath lost the knowledge of, and fellowship with. Ib. — 61. —

Chr. If either G. Keith or thee by lost, intend any thing different from what I mean, then thou frets to no purpose; and instead of excusing G. K. renders him guilty of what I infer. But if by Lost, Mans lost condition is understood, then thy distinction between my meaning and his, is insignificant. For I understand by mans lost condition, his loss of the Image of God; and Communion with him. But it seems my meaning and G. K's are different. Wilt thou thus distinguish and yet accuse me of perverting. Either understand distinctions better, or else make none.

But to put the Reader out of doubt, that what I infer, is indeed your very opinion — G. Fox, and James Nayler, tell us that the Seed wants Redemption, and the Seed is Christ. Either then there must be more Christs than one: Or else Christ came to Redeem himself. —

Quak. This is a stumble and a gross perversion of our words. Ibid. p. 62. —

Chr. Then thou denyest not (*as with honesty I am sure thou canst not*) but that these are your words, (*viz.*) *That the Seed wants Redemption, and the Seed is Christ.* Then the Inference will easily occur to any ordinary understanding, *That Christ came to Redeem himself.*

Quak. We do assert the Redemption of the Seed. For the Light and Life which hath been sown as a Seed in the hearts of mankind, has been laden with sin, pressed down with iniquity, &c. Which words are not properly, but metaphorically to be taken. 'Tis said, *Out of Egypt have I call'd my Son, a place of Bondage, grievous weights and burthens.* From all which the Seed was to be Redeemed. And Christ came, or God was manifested in the flesh, that the Seed of Light might break through and arise over all corruption by which it hath been pressed down. *Ibid.* p. 63.

Chr. Wilt thou assert the very thing which I infer from your words; and yet say, I stumble at, and pervert them? *(Can this look like Truth against Fiction?)* May we not justly esteem (*as some of thy own friends have spoken*) of thee as a heady, rash, and inconsiderate young man? But is it not absurd, yea blasphemous to talk of Gods Redeeming the Seed of Light? that is to say, himself in man?

Quak. It is no waies absurd, that we affirm that the end of Gods manifesting himself in the flesh, was for the Redemption and deliverance of his holy Life, that was in man but as a small Seed that hath been vexed, grieved, and pressed down by Iniquity. 'Tis no contradiction to say, that God did rid himself of the enemies that oppressed his
own

own righteous Life, or that he brought Salvation to himself. See Isa. 59. 16. and 63. 4. ———

Ibid. p. 63. ———

Chr. I infer from your words this horrid absurdity, that Christ came to Redeem himself; and thou saist, 'tis no absurdity that you affirm, *that the Seed of Gods manifesting himself in the flesh, was the redemption and deliverance of his holy Life, that was in man as a small Seed, Which Seed was and is pure for ever.* Can any thing be more evident and plain in these words than this, *That God Redeems himself?* This is thy Truth against Fiction. But *W. Pen.* is thy bold affirming the error which I draw from your Words an apt Medium to convict me of perverting? Hast thou no more respect to thy credit than thus to proclaim thy rashness and folly to all men?

The Scriptures speak of Christs Redeeming sinners, and thou talkest of the Redemption of a Seed, which was and is pure for ever. Which thou callest *Gods holy Life.* 'Tis this that is redeemed from the weight of sin and iniquity. *Ibid. 64.*

If then the Object of Redemption be not Persons but a Seed, which thou callest *Gods holy Life*, What is this, but to say (what I infer) *That God Redeems himself?* Sometimes you call the Light within, *The Seed, Saviour, Mediator,* and the *second Adam*, thus *G. Fox.* And now thou saist, That the end of Gods manifesting himself in the flesh, was to *Redeem this Seed, this holy Life of God.* Thus do you distinguish, yea divide Christ into parts: One part (*viz.*) that in the Flesh, which was taken of the Virgin, *Re-*

deeming that part which is in every man. Thus Christ is at one and the same time at liberty and in bondage, Redeeming, and Redeemed, conquering and yet pressed down. And though this kind of language be justly esteemed folly and madness, yet thou tellest us, you are content to use it. But if this Seed (as before expressed) be the only object of Redemption, what necessity was there for Gods appearance in the Flesh? Could he not Redeem himself without taking upon him humane nature? Was a price laid down for the ransom of this only? If there were, to whom was it paid? Surely thou wilt not say, to God. Was it then to the Devil, and the Flesh; that they might let this Seed go free, which they had kept so long in captivity and bondage? O ignorant and foolish man, in this particular I stand clear from Forgery and perverting. Let us proceed to another.

Concerning the Scriptures.

Chr. I accuse the Quakers for denying the Scriptures to be the rule of Faith and practice unto Christians. What saist thou, is this true or false?

Quak. That which is more ancient, more universal, and more able to inform, rule, and guide, that must eminently be the Rule; but that hath been and is the Light within, therefore that hath been and ought to be the rule of faith and practice. Pen. Ibid. 55.

He that persuades people to let the Scriptures be the rule of faith and practice, would keep people
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in darknes. For, whoever walks by the rule without them, and teaches men so to do, would make void the Covenant of Life and Peace. Burrough's works, p. 62.

Chr. Then herein I have not misrepresented your belief. But forasmuch as oftentimes you say, you own the Scriptures and the holy rules therein contained, in what sense do you acknowledge them to be a rule?

Quak. As there is an historical and saving Faith; so there is an historical and saving rule. As the Faiths, so the Rules differ. Ib. 32. —

The Scripture is the Rule of historical Faith: But the Light and Spirit of God can only be the Rule of saving Faith. P. 40. —

Chr. If the Light within be more able to inform, rule, and guide, and therefore most eminently the rule; What need is there of an historical rule? If the common Light in every man be sufficient to inform of those things that are written in the Scriptures, then thy distinction is vain and idle. If it be not able to inform of those things, how is it most eminently the Rule?

Quak. I have told thee, The Scriptures are an historical rule, but the Light within hath been, and ought to be the Rule of Faith and Practice.

Chr. If the Light within hath been, and ought to be the Rule, why dost thou not tell us to whom it is so? Whether to it self, or to man; the first cannot be maintained. If to man, Doth it not suppose another Light in him, distinct from that which is the Rule? If not, how is man capable of understanding it, so as to yield obedience. If

it do, then every man hath two Lights within him, (*viz.*) *An objective Light, or a Light ruling, and a subjective Light, a Light ruled.* If thou canst evince this, it might be of some service and advantage to thy opinion. If not, thou dost but bear the Air to no purpose. Yet since thou dost say, The Light within ought to be the Rule of practice, pray tell me by what Rule do you walk when you call men (without any just cause) *Sorcerers, Witches, Serpents, Vipers, Reprobates, Sots, Sottish Beasts, Dark Beasts and Conjurers, Children of the Devil, &c.*

Quak. *Let it suffice that we give no harder names than the Scripture by Rule allows.* W. Pen, Ibid. p. 165. —

Chr. Thus far then you acknowledge the Scripture to be a Rule, (1.) Historical, (2.) A Rule to guide and allow you in *Cursing, Railing, and Lying.* Art thou not ashamed thus to dictate? Wilt thou deny the Scriptures to be a rule of Faith and practice? and yet say, as a rule it allows you to give such Names? What is this but to say, they are no Rule for a holy, yet they are for a wicked practice? Is this your respect to the Scriptures? which sometimes for fashion sake you are pleased to stile holy. *O ye miserable creatures!* thus to prophane the Scriptures, in alledging their Authority to countenance and allow you in your wickedness.

But if the Light within be more able to inform, how is it, that it cannot give a distinct and clear account how sin came to be?

Quak. *Herein thou contradicst thy self, abusest the Philosophers, and blasphemest the Light. Thou grants,*

grants, the Heathens knew there was sin. If so, how could they be ignorant of sins coming into the World. Ibid. p. 29.

Chr. This is to beg the Question instead of speaking to it, or a taking that for granted which cannot be proved. Therefore to please thy self; as if I had therein contradicted my self, &c. is to dote upon a meer shadow. For 'tis no contradiction to confess that the Philosophers did see, that sin and misery did overflow, and yet to deny that meerly by this common Light they could find out how sin came to be, that is, understand the time when, and the manner how man was at first made; What that Law was, by whom, and when it was first transgressed. Consequently how sin entred into the world. If then thou canst prove that this common Light can give a clear and distinct account hereof, let me hear it.

Quak. If thou meanest a clear and distinct account, that Adam and Eve were beguiled by the Serpent, who tempted them, 'tis no waies to thy purpose. Ibid. 29.

Chr. If it be to no purpose to know that there was a first man, Who he was, What that Law was under which he stood, how he broke it; And whether that Law that was first given; was given to him as a private and individual person, or as to the common head of mankind: Wilt thou dare to say, The knowledge of this is to no purpose? Why then did the sacred Pen-men give such a full and distinct account hereof in the Scriptures? If then this common Light never did nor could reveal this to any, either it must be, because this Light meerly in it self is insufficient, or the knowledge

ledge hereof is to no purpose. This last thou seems to incline to, but how thou wilt prove it, I yet know not.

Quak. *That which is sufficient to that Faith which concerns Salvation, is to know that God is, and that he hath given man the knowledge of himself, and his Will concerning him, by some inward Law. Ib. 29.*

Chr. Then to know how sin came to be, concerns not that Faith which respects Salvation. If this were as easily proved as said, it might contribute something to thy purpose. But that this common Light only is sufficient to give men the knowledge of God, and of his whole Will concerning him, is another doubt. For I ask whether this meer Light within, can give any account of that remedy which God in his infinite Wisdom, and Goodness provided for the saving of sinners? The Faith of which concerns our Salvation most certainly, &c.

Quak. *The Prophets saw him by this Light, unless thou wilt say, they saw him without Light. Those that believed in him when he came, could not have received him, had they not seen him by an inward eye. Ib. 31.*

Chr. That the Prophets saw him by the Light of Divine Revelation, I grant: but that this Light is the common Light in every man, that thou must prove. (2.) None can believe in him that do not know him, is true. But that this inward eye by which he is seen and known, is meerly this Light which every man in common hath, requires better demonstration than yet thou hast given. Thou saist the Jews had the Scriptures, and according

to their understandings of them, they reputed him a blasphemer, p. 32. The defect then lay in their understandings, not in the Scriptures. How canst thou then infer with such confidence, *that the Light within is the highest Rule, and judge of thou hrs?*

Quak. *Who or what was Christ in that manifestation it self, but that Divine Word, Light, and Life manifested in Flesh? — Will not then a measure of the same in man, lead him of course to acknowledge the fulness? Ib. 32, 33. —*

Chr. If the Divine Word, Light, and Life which was once manifested in the flesh, and which is in a measure in every man, be the Christ; this confirms what before I have said, *That you deny Christ to be a distinct person without you; and also that W. Pen, or any other man, may be as truly and properly called Jesus Christ, as that person who conversed here in the World, died at Jerusalem, and rose again from the Dead. Wilt thou dare to stand by this consequence? which yet is no other than what naturally issues from the premises.*

The Question thou oughtest to speak unto was this, Whether the common Light in every man, (before Christs coming into the World) could inform him that the Word should be made flesh, and that that flesh should die for sinners? Whereunto thou returnest no other Answer but thy confident presumptions — *As, Will not a measure of the same Divine Word, Light, and Life which is in man, lead him of course to acknowledge the fulness? — Wherein thou takest for granted, that the common Light in every man is the same*
Divine

Divine Word that was made flesh ; If so, *then this common Light in man is God.* — But this is denied, and consequently thy reason is of no force, to conclude the thing in Question.

Quak. *Didst thou converse either with Sibylls or Heathen Philosophers, thou mightest in good part have informed thy self herein ; yet this, I say, as to Christs outward manifestation, so far as it is Historical, the Scripture is that which furnisheth me with a belief.* Ib. 32, 33.

Chr. Neither Sibylls, nor Heathen Philosophers do inform me, that this common Light in every man could reveal this, *That the Word should be made flesh, &c.* Thy self dost contradict it in saying, *That as to Christs outward appearance, so far as it is Historical, the Scripture is that which furnisheth thee with the belief of :* Which is as if thou shouldst say, God manifested in the flesh could not have been known by thee, were it not revealed in the Scriptures. If then the Scriptures be the Rule of our belief concerning things that have been, or are yet to be, *an Historical Rule as thou speakest* — and yet the Light within is and must be the saving Rule, because it gives, (as thou Dreamest) a more deep discovery and knowledge of those things : Herein thou *militates* against thy self and overthrows thy grand design. For, if the Light within cannot discover the lesser, (*viz.*) the History, how can it the greater ? — Not the lesser, *for thou confessest as to Christs outward manifestation, so far as it is Historical, the Scripture is that which furnisheth thee with a belief.* If then this common Light cannot furnish thee with a belief of that which is Historical, much
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less with that which is intended in that History. If it can, then the Light within is both the Historical and saving Rules, and consequently thy distinction of Rules is ridiculous and foolish.

Quak. *The Scripture tells us of such Prophecys, Histories, and Epistles, and of such men as Moses, Job, David, Matthew, &c. But what is it that gives me to believe the things they writ of to be true?* Ibid. p. 33. —

Chr. If the Scripture tells thee there were such men as *Moses, David, and Matthew, &c.* without which thou couldst not have known any such thing, so the Scripture tells thee what they spoke, and wrote of, therefore the Scriptures must be the Rule of thy belief, both concerning those men and their sayings. For how canst thou believe that thus *Moses wrote*, till first thou believest there was such a man as *Moses*? The same that reveals the one, doth also the other. And whereas thou talkest of the Spirits giving Faith, this is not to the purpose: For the Spirit of God, and the common Light in every man are distinct, though thou confound them. —

Quak. *The Light must be given in order to understand the Rule. Now suppose the Scriptures are the Rule, that which informs of it, and teacheth men how to use it must be greater, in that it teacheth me to know and do that which my Rule cannot do of it self.* Ib. 39.

Chr. 'Tis apparent thou talkest more from imagination and humour than sound judgement: For, thou contradicts thy self; overthrowest that opinion which all along thou contendest for. *If the Light be given to understand the Rule, then it self*
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is not the Rule, much less *greater than the Rule*. The Rule is the Will of God revealed. *Is the Light within greater than the Will of God?* Again, to say the Rule (that is, the Will of God revealed) cannot teach men what to know and do, is so far from being truth against fiction, that it discovers thee to be a rash, heady, ignorant, and confident young man. One that neither knows, nor cares what thou saist or affirmst. —

Quak. *The Scriptures at most are but a kind of declaratory and secondary Rule. The Apostles and Primitive Christians took not their measures by it. The Light is superiour to the Scriptures. Historical Faith, Scripture is the Rule of: But doctrinal and saving Faith, the Light and Spirit can only be the Rule of.* 1b. 40.

Chr. The Primitive Christians took not their measures from the Light within, but from the Will of God revealed to them. This Light is so far from being the Standard and Rule of that Worship which God requires of us, that it self ought to subscribe to that which he makes known to us concerning this Worship. Therefore 'tis not superiour, but inferiour to the Scriptures, that is, *the Will of God therein revealed*. If the Light within be the chief Rule why dost thou not tell us to whom it is so? And whereas thou saist, *The Scriptures are but a kind of declaratory, and secondary Rule; but the Light is both a doctrinal and saving Rule*; Why dost thou not prove this as well as say it?

Again, is this Light sufficient of it self to direct men the right way of Worshipping the true God? If it be, then what need was there of any

any Revelation about it? If it be not, *how is it superiour to the Scriptures.* That it is not, I will seek no farther for instances than your selves, who are the greatest pretenders to the Light, and yet the greatest enemies to Gods instituted Worship this age hath produced. For whilst others are endeavouring to corrupt, you would destroy it. If thus you do, *that have the help of the Scriptures to rectifie your minds;* What extravagancy may we not suppose you would run into, had you not the Scriptures? Either then the Light you pretend to walk by, is corrupt and defective, nothing but your own deluded imaginations: Or else that you are *rebellious, prejudice, interest, self-righteousness, or evil living, hath brought a veil upon your minds:* being given up to the power of delusion to believe lyes, &c.

Quak. *They that Worship God according to the Light, Worship God in Spirit. To say God doth make more known of himself than is or can be known by the Light, is false and contradictions.* Ib. 43.

Chr. If by Light thou mean the common Light in every man (of which the Question is) then thou saist more than thou canst prove. Neither is it for want of ignorance or impudence that thou denyest, God doth make any thing more known of himself than is or can be known by this Light within. Wherefore did God reveal to Adam deliverance from his fallen condition, by the Seed of the Woman? (*a way unthought of by Adam.*) Or why was not he left to the meer conduct of the Light within him? And why did God condescend (*as thou confessest*) to go into outward things

things to teach men, that is, give such positive rules concerning that worship he required of man? And also to teach man by the Ministry of men? They being otherwise incapable of being instructed. And wherefore dost thou call the Scriptures an Historical Rule? Intimating that thou couldst never have known by the meer Light in thee, whether ever there was such persons in the world as the first or second Adam. Again, if this Light within can make known the whole Will of God to, and concerning man, why do you contend so much for the necessity of immediate Revelation? If thou canst reconcile those things, thou wilt deservedly be reputed the Quakers Champion: But till then, no judicious person can otherwise esteem thee, than a bold and imperious Dictator.

Quak. We dare boldly affirm that the greatest reason of our belief concerning the Prophecys and promises recorded in the Scriptures, is not from any outward thing but that inward testimony that we have received from the holy Light within us, in the truth and faithfulness of those sayings. Ib. p. 47. —

Chr. Thy bold affirming adds no weight or Authority to any thing thou saist. This not being the first time by many, that thou hast confidently affirmed a falsity. However, thus much I do collect from what thou dost say, that the veracity of God is no reason, or but the least reason with you why you believe the truth of those Prophecys and Promises recorded in the Scriptures; your greatest reason is from the Light within. Hence it is that those Prophecys and Promises are believed, and

and interpreted by you, more according to your fancies and imaginations than the naked truth and import thereof in themselves. For this cause it is those Prophecys which relate to persons, times, or things without you, you can boldly affirm, mean nothing less. If the testimony of God were of any Authority with you, you would certainly believe otherwise than you do. —

Quak. *Because we deny the Scriptures to be the Rule of Faith and Practice in honour to that Divine Light that gave them forth; That we should therefore deny those holy Precepts, Commands, and Rules relating to Life and godliness therein contained, is a consequence so foul, that God forbid any of us should ever give any just occasion for it. For we believe men ought to live up to them.* Ib. p. 48.

Chr. Then you do professedly deny the Scriptures to be the Rule of Faith and Practice, and the reason, (such as it is) why you do so, *Is in honour to that Divine Light that gave them forth.* There is nothing in this Reason that gives the least countenance to your denial of the Scriptures to be the Rule. Should it be supposed (which yet is not granted nor believed by me) *That the Light within were the Author of the Scriptures,* can any respect you bear to that, justify your denial and rejecting of this, as the Rule of Faith and Practice? Since no man can truly honour God, who at the same time rejects his revealed Will to be his Rule. For any then to say, *that in honour to God himself, they deny his revealed Will as their Rule,* is such a way of reasoning as is proper to none but them who are enemies both to truth and reason.

Further, though you deny the Scriptures to be the Rule, yet (*thou saist*) for any to infer thence that you deny *those holy Precepts and Rules, relating to Life and godlineſſ therein contained, is a foul consequence.* Though this consequence is so natural and proper that thou doſt greatly bewray thy own folly to deny it: For (1.) You do in expreſſ terms deny the Scriptures to be the Rule of Faith and Practice; and then (2.) tell us you do not deny *those holy Precepts and Rules relating to Life and Godlineſſ therein contained.* If you be true to your ſelves in the former, you muſt neceſſarily equivocate in the latter. What credit then can be given to that man that peremptorily denies, and yet ſaith he doth not deny the ſame thing. 'Tis a vain wiſh therefore, that none of you may give any juſt occaſion for ſuch an Inference, ſince thou thy ſelf haſt here done it. How canſt thou imagine that men ſhould be perſwaded by thee to live up to thoſe holy Rules laid down in the Scriptures, whiſt at the ſame time thou telleſt them 'tis no Rule of Faith and Practice? and doſt alſo live in open defiance to many of thoſe Rules? 'Tis true, thou calleſt the Scripture an Historical Rule. Are then the things relating to Life and Godlineſſ, *only Historical things?* Wilt thou render thy ſelf thus ridiculous, and yet pretend to Infallibility?

Quak. Though we do ſay, Men ought to live up to thoſe holy Rules contained in the Scriptures, yet the reaſon why, is that conviction they meet with from the Light in their own Conſciences: Therefore the Light within is both our warrant for faith in, and obedience to them. The Wal-
denſes,

Waldenses, Albigenes, Lutherans, and Calvinists, made the Testimony of God in their Consciences the chief ground of their belief of the Scriptures. Ib. 48. —

Chr. Then the Reason why men ought to live up to those holy Rules laid down in the Scriptures, is not, *from that Divine Authority that is impressed upon them.* Men are no further obliged either to Faith or obedience than the Light within moves them thereunto. For this cause (*probably it is*) that you cast off many of the Scripture Precepts (*which yet are obligatory and in full force.*) And pretend Authority for so doing, *from the Light within.* But how can that Light be (*as you fondly imagine*) the Author of the Scriptures, which leads you to such an undervaluing of them? Will you walk *Antipodes* to those holy Precepts contained therein, and yet pretend to honour the Light which gave them forth? Surely then the Light you walk by, is only your own fancies and imaginations, or otherwise you are guilty of evil living, prejudice, or interest prevails to the blinding of your minds, that though such a Light (*as you talk of*) do shine, yet you comprehend it not.

That the *Waldenses, &c.* made the Testimony of their Consciences (*that is, the Light within*) the chief ground of their belief of the Scriptures, is confidently said: But more than ever *W. Pen* is able to prove. Thus whilst thou multiplayest so many words about the *Divinity and sufficiency of the Light within*, thou producest no Authority either from Scripture or Reason, to determine our belief in this Point. For hitherto thou hast

offered me no more but thy own impertinent and self-contradictory dictates.

Quak. *This Argument springs in my mind for the Divinity and sufficiency of the Light (viz.) That which in all Ages hath been the just mans path, and there where the Blood of cleansing is known, and by which fellowship is enjoyed and the Light of eternal Life obtained, is, ever was, and ever will be a Divine, sufficient, and saving way. But such a way is the Light, Ib. 15, 16.*—

Chr. I perceive thy mind abounds with ignorance by the Arguments that spring thence. If I must suppose thee to speak directly to the Question (viz.) *That the common Light in every man is a Divine, sufficient and saving Rule. And that it is, ever was, and ever will be so.* Then I deny thy Argument and require proof, that merely this common Light is, and ever was the just mans path, &c.

Quak. *These Scriptures testify to it, Prov. 4. 18. The path of the just, is as the shining Light. Joh. 8. 12. I am the Light of the World, he that follows me shall not walk in darkness, Joh. 11. 9, 10. 1 Joh. 1. 2, 3, 4, &c. Ibid.*—

Chr. Though thou deny the Scriptures to be the Rule of Faith and Practice, yet I see thou art forced to have recourse to them, to determine this Point of Faith touching the Rule. But whether thou urge the Scripture for fashion sake, or to stop our mouths that require proof from them, or with a resolution in thy self to be concluded by them, I shall not now examine. But since thou hast called them in, let us hear what evidence they do give to the Point in Controversie. Prov. 4. 18.

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The path of the just, that is, the just mans life and conversation is compared to a shining Light. Here is not a word in the Text that bears witness to thy assertion, *That the Light within, is, ever was, and ever will be a Divine, sufficient, and saving Rule, or that meerly by it the blood of cleansing is known.* Unless thou wilt force this Text to bear false witness, thy Argument must fall: There being nothing in it that will or doth administer the least support to it. *Joh. 8. 12.* This Text speaks not of the common Light in every man, but of *Jesus Christ being the Light of the World in his doctrine and life.* Which who so follows, shall not walk in darkness. Because Jesus Christ, in his doctrine and life, is the Light of the World, will it therefore follow, that the Light in every man, is, ever was, and ever will be a Divine and sufficient Rule, &c. The Disciples are called the Light of the World, can it therefore be infer'd, *That the Disciples is the Light within?* Or that *the Light within is the Disciples?* Surely none but persons insatuated will thus conclude. In a word, to walk in the Light, is to walk in conformity to the Will of God, revealed in those holy Rules and Precepts he hath given unto men: And not a meer walking according to the movings, and dictates of that which men call the Light in themselves.

Again, *If this common Light, is, and ever was, a Divine and sufficient Rule,* why were not all mankind left to the meer conduct of it? And wherefore did God give written Laws, and make use of the Ministry of men for the instruction of mankind in those things which respect it? *Religion?*

Quak. The Lord in wisdom to the weakness of man and darkness of his carnal state, did accommodate both his discoveries to men, and that worship he required of man, according to his capacity to receive the one and perform the other. If God went into outward things to meet with mans mind to the end that gradually it might return home, shall we infer weakness in the Light? Man in that state was incapable, he must have been new moulded, and as another Creation to have received that testimony in all its plainness. Ib. 18. —

Chr. The time hath been (it seems) wherein God did accommodate his discoveries to man according to his capacity, that is, gave a written Law, and taught man by the Ministry of his Prophets: And all this because man was otherwise incapable. What agreement hath this with what thou hast all along so confidently asserted? viz. That the Light is, and ever was a Divine and sufficient Rule. How could it be so to them, who must be new moulded, and be as another Creation, before they could be capable of receiving its Testimony? Importing, that unless mans mind were enlightened with a farther Light than what common men have, he could not receive, that is, believe and obey those Revelations of Gods Will, to or concerning him: And therefore this Light within neither is, nor alwaies was, a Divine and sufficient Rule. Though it should be granted that all the means God hath vouchsafed to man, were and are sufficient to that end for which they are given, yet that this common Light in every man was given by God to be in all Ages the only and alone sufficient and saving Rule, is a point too difficult for

for thee to prove, for whilst thou attempts its demonstration, thy self contradicts it. If then the illumination of mans mind be necessary to make him capable to understand and improve such means as God should reveal and prescribe, then that meer illumination it self cannot be the Rule. To conclude, thy bold adventures to prove the Divinity and sufficiency of the Light within, *as superiour to the Scriptures*, is a plain confession that the *Quakers* do assert (*though they cannot prove*) that the *Light in every man is God*, and that the *Scriptures are no Rule of Faith and Practice unto Christians*.

But before I close this Chapter, let me have thy Answer to these Objections, (1.) Why you speak so contemptibly of the Scriptures, comparatively with what you speak of your own Pamphlets. That, you call *Dead Letter*; some of your own you Entitle *the voice of Wisdom, a message from God, Breathings of true Love, &c.* Wherein you manifestly prefer your own Writings before the holy Scriptures.

Quak. *If at any time we call the Scriptures Letter, 'tis not that we mean, our Books are the Spirit, or that we irreverently set them below our Writings, but upon a comparison only between the Scriptures and the Spirit that gave them forth: Which I hope may be done without the least disparagement. Though such whose Religion stands in Letter and time, and not in Spirit and power be angry at it — Ib. — p. 48, 49. —*

Chr. This is to aggravate, not to excuse, your Error. You call the Scripture Letter only comparatively; Why have you not respect to this

Comparison when you entitle your own Books? But that you would have us to believe *that your Writings are more eminently from the Spirit than the Scriptures?* Hence it is when both stand in competition, you thus distinguish them, *Letter, yea Dead Letter*, as the term proper for the one, but *Voice of Wisdom, &c.* to the other. Art thou not ashamed of this baseness and prophaneness?

Quak. *Are not our Books written in a plain Scripture stile? Do we not endeavour to confirm what we write by Scripture?* Ib. 49.

Chr. Your Books are not written in a plain Scripture stile,— and though you use many Scripture words in them, yet so wretchedly applyed, and with such an evil design, that thereby you bring a greater guilt upon your selves. Every error being so much the more dangerous, by how much 'tis insinuated in a better language. 'Tis not enough that you use Scripture words, unless you use them in their proper sense and intendment. 'Tis not unusual for *heretical persons* to suggest their *Heresies* under the covert of Scripture expressions. Thy self confessest, *'Tis an old fetch of the Devil to be-saint his own off-spring*, that he may beguile the simple-hearted. If therefore you do instill your errors by Scripture words, this renders your Books so much the more perillous. But if it be dangerous to read the Scriptures, as some of your *Rabbies* have affirmed, then why do you quote them? Is it not to follow the directions of your great Prophet and King *G. Fox*, to *fight us with our own Weapons? to beat us with our own rule?* or else to signifie that it is not safe to read the Scriptures, without your gloss and Comment upon them?

Quak.

Quak. Let this forgery ring through the Streets and Towns wheresoever thy Book or Name is known; For G. Fox, and R. Hubberthorne in Answer to this Querie, Whether the Scriptures being carnal and a killing Letter, may be read without danger? spake thus, The Letter killeth, is dangerous, and the Ministers of the Letter are Ministers of Death, and here you read with danger, who speak of them and speak a Lye, because you speak of your selves, and to you it is dangerous to read or speak of them. Ib. p. 49, 50.

Chr. All this dust wherewith thou wouldst blind the Readers eyes, is easily blown off. The Question respects the whole Scriptures, which you say is dangerous and killing; and that the Ministers of the Letter (that is, the Scriptures) are Ministers of Death, and 'tis dangerous for such to read them. What a shameless man art thou thus to confess what I accuse you of, and yet condemn me as a forger? But is it dangerous to read your Books? which you call, *A voice of Wisdom, and a message from God to several Sects and sorts of men*? If it be, how is it a message to them? If it be not, then 'tis so far from being dangerous, that they are concerned and obliged to read them. This then is apparent, whilst you endeavour to affright men from the Scriptures, you give them encouragement by your Titles to read your Pamphlets, wherein you give the preference unto them. What other meaning than this, can be put upon G. Whiteheads words (*viz.*) *That the speaking of the Spirit in any is of greater Authority than the Scriptures.*

Quak. This I still affirm, that the inward speaking or living ministration of the Spirit of Truth,

is of greater Authority than the Scriptures, in the abstract. G. White. Append. p. 13.

Chr. Thou hast accustomed thy self so much to equivocal Answers, that thou scarce knowest how to speak directly to any question propounded. If by *abstract* thou dost mean, — *the meer Characters, Ink, and Paper separated from the sense and meaning*, then what thou hast said is not to the question: For that intended not the Scriptures in such an abstract. It becomes a man of thy profession, either to Answer plain questions according to the true import and intent of them, or else to say nothing. But if thou wilt affirm, *that the inward speaking of the Spirit in any, is of greater Authority than the Scriptures in their true and proper sense*, then I expect thy proof. In the mean time, what dost thou say to this assertion of *Ed. Burrough's*, *That is no Command to me which is a Command to another, neither did any of the Saints act by a Command that was given to another.* See his works. — p. 47. —

Quak. *Thou hast abused and belied us in this very particular.* Pen. Ib. 102.

Chr. Thou hast a strange confidence; if thou hast examined the place my quotation refers to, thou must needs know I have not belied you. If thou hast not, how darest thou thus charge me?

Quak. *Those Commands must relate to extraordinary Commands, such as Moses his going to Pharaoh, Isaiah's going naked, Jeremiah's making yokes, Amos his going into the Kings Chappel: In this sense I affirm with that faithful young man of God, that the Command which came to them was not a Command to another.* Ib. 103.

Chr.

Chr. Such Commands as these were neither mentioned by *E. B.* nor could he intend them; as the place by me quoted will shew. For the Objection against the *Quakers* was this, that we are not to do duties by or from a Command without. And that the word Command in Scripture was not a Command to them: To which he Answered as before; adding, *that such who go to duty by imitation from the Letter, which was Commands to others, their sacrifice is an abomination to the Lord.* Hence he elsewhere tells us, *that they who take up a Command from the Scriptures are in the Witchcraft.* Burroughs works, 105.

Quak. Ed. Burrough only pleads against such performances under the name of Ordinances as were but shaddowy, elementary, and perishing things. Such elementary Types, Shaddows, and Figures appointed for a season, and to pass off: That such are not Commands to us, unless required by the same Spirit anew. *Ib.* 105, 150, 151. —

Chr. If thus *E. B.* did plead, wherefore didst thou say I belyed him? And why didst thou so interpret his words before, as if he respected only extraordinary Commands? Dost thou consult thy credit, in multiplying such instances of thy inadvortency and folly? What reason hath any man to believe thee either in what thou affirmest or denyest? that dost so apparently contradict thy self in both? But forasmuch as thou confessest that *E. B.* did plead against such Ordinances as were but shaddows appointed only for a season and to pass off, that such are no Commands to us, how wilt thou prove this? &c.

Quak. Let it be observed that there is not the least

least mention in all the *Epistles* of that beloved Disciple, of any of those Ordinances which stood in visible and corruptible Elements. But the scope and tendency of them is the most inward and spiritual of any of the Apostolical writings. So that to bring in things of a shaddowy and temporary nature amongst the Commands of Christ, is to abuse the Apostle. — Ib. 106. —

Chr. Let it be observed what an arrogant, abusive, prophane, and impertinent man this W. Pen is, who makes the Apostle to patronize and avouch the Quakers wickedness, and also sets the Apostles and their Writings at variance. Suppose none of the positive Institutions of Christ be expressly mentioned in his *Epistles*, did he therefore deny them? Or teach men so to do? And are his Writings (on this single account) more spiritual than the Writings of the other Apostles? Because God is not named in the Book of Esther, can any Atheist thence conclude there is no God? and that therefore that Book is the best of all the Books in the holy Scriptures? Because Circumcision, the Passover, and offering Sacrifices, are not named in several Books of the Old Testament, could any Jew therefore infer that those Pen-men denied them? Or that their Writings were more spiritual than those that did take notice of them? The Apostle John doth not expressly mention Adam to be the first man, and that Death came in by him; doth he therefore deny it? 'Tis sufficient that these Commands are elsewhere expressed in the Writings of those who wrote from the same Spirit John did.

Moreover, though he do not mention such Ordinances, yet he hath respect to them, in saying,

He

He that knoweth God, and keepeth not his Commandments, is a Lyar, 1 Ep. 2 Cap. 4. This is the Love of God, that we keep his Commandments, Cap. 5. 3. — He that abideth in Christ ought to walk as he walked, Cap. 2. 6. — Now we are certain that our Lord did walk in the observance of positive Institutions — What Commandments can these be that the Apostle so often mentions, but such as then were observed by all true Christians at that time? Hence E. B. his affirming that such who take up a Command from the Scripture are in the Witchcraft, is so far from being countenanced by the Apostle, that it is a prophane and impious position.

Quak. Thy opposing this, plainly tells us, that thou hast no Command in thy self for doing what thou dost. That the bare Authority of the Scriptures is all that induceth thee. Ib. p. 106. —

Chr. The wise man tells us that a prudent man dealeth with knowledge, but a fool layeth open his folly: therefore though thou maist probably solace thy self, as if what thou hast now said were pertinent to the purpose, 'twill be but (according to the Proverb) a fool laughing at his folly. Is not the Authority of God sufficient to induce any man to obedience? Can any inward motion be of greater Authority than the revealed will of him who is absolute Sovereign? Is this to talk like a Christian, or a sober Heathen? to prefer private motions to the positive and known Laws of God? Canst thou imagine this will be a sufficient excuse in the great Day, when God shall put it to thy Conscience, Why didst thou not obey my Will in this and that Commandment? for thee to Answer, because

because I had nothing but thy bare Authority for it : I had no command in my self to do it. But though the leading Quakers will venture thus to dispute the Authority of God in his Word, yet will they not indure their own Sovereignty to be questioned under any pretext of the want of inward motions. Suppose thou shouldst command any of thy Servants to do this or the other thing (that may be lawful in it self) And they reply, Till they have a Command in themselves, thy bare Authority is no sufficient inducement to them. I greatly question whether thy Pride could bear this. And yet this affront is nothing to what thou thy self wouldst put upon God.

Quak. We deny the necessity of Water, Bread, and Wine ; for we know they were used as figures and shadows no longer to endure than till the substance. Now the time of the Baptism of the Holy Ghost is long since come, consequently the other ought to cease. — 107.

Chr. 'Tis a very sad thing when men do not only err, but will pretend reason why they should so do, having imbibed such principles as necessarily do lead them to persist therein. This will be a bitter aggravation both of their sin and misery in the end. You tell us these Ordinances were used as figures ; no longer to endure than till the substance come, (viz.) The Baptism of the Holy Ghost. The reason can be no other than the vain conceit of a deluded mind. For Water, Baptism, and Breaking Bread were no figures of the Baptism of the Spirit : Therefore this can be no reason for the abolishing of them. Christ commands his Apostles and Ministers to teach and Baptize, &c. promising

promising to be with them to the end of the World. Is this intire Commission no longer in force than till the Baptism of the Spirit ? —

Quak. True, Christ bade his Apostles teach and Baptize, but no water is mentioned, Act. 1. saith, Christ would Baptize them with the Holy Ghost, and then was the Commission in force, Go teach all Nations, Baptizing; how? With the Holy Ghost: By turning people from darknes to light, from the Power of Satan to God. Ib. 107, 108.

Chr. If the Baptism of the Holy Ghost do put (as thou saist) this Commission in force, then the Obligation to those duties signified in the Commission cannot be taken off : but do and must remain in full force, notwithstanding this Baptism. If so, thy Argument falls. —

Quak. Not so, For water is not here mentioned. 'Tis to Baptize with the Holy Ghost, by turning people from darknes to light, &c. Ib.

Chr. If Baptism with Water be not, then no Baptism can be here intended. Not the Baptism of Afflictions : For the Apostles were not commanded to persecute Christians to Death. Nor the Baptism of the Holy Ghost, for that was a Promise not a Commission given to them. To Baptize with the Holy Ghost was none of their duty, it being properly Christs work, I will Baptize you, &c. The Baptism in the Text is such as is to be administred in or into the Name of the Father, Son, and Holy Ghost. Is it proper to say, I Baptize you with the Spirit into the Name of the Spirit. Again, turning men from darknes to light, is not the Baptism of the Spirit ; if it were, then when Christ made this promise to the Apostles

stles (of Baptizing them with the Spirit) they must be in an unconverted state, - not turned from the power of Satan to God. The godly in all Ages before that, were turned from darkness to light; yet that is no where called the Baptism of the Holy Ghost. If thou shalt object, I fly from the Text to an Interpretation, because Water is not expressed: The like I say to thee. Thou runnest from the Text to an Interpretation: Forasmuch as the Baptism of the holy Ghost neither is expressed, nor can be deduced from the Text. —

But since thou art pleased to insist so much upon this Text, let me ask thee, who gave this Commission? And to whom was it given? Was it given from the Light within, or by the person of Christ without us? If from the Light within, then whether it gives this Commission to every individual man in whom it is? — or but to some men only? If to all, then every man is an *Apostle and Minister*, which is not true. If but to a few, then the Light within, doth not give alike Rules to all men. — But if this Commission was not given from the Light within, but by the person of our Lord Christ without us, then his words are of greater Authority, and do give more perfect directions than the meer Light within.

Quak. I would not have any so sottish as to think that Christ came to abolish the shadows of the Jews, and institute others in their room. He came to remove, change, and abolish the very nature such Ordinances. Ib. 108.

Chr. I would not have thee nor any man be so sottish as to conclude that Christ came to abolish and destroy instituted Religion.

Quak.

Quak. I do affirm that Circumcision is as much in force as Water, Baptism; and the Paschal Lamb as Bread and Wine. For a continuance of them would have been a Judaizing of the Evangelical Worship. To assert their continuance would be as much as in such lies, to pluck up the Gospel or spiritual worship by the roots. Hence that Appellation, Ordinances of Christ, I do renounce as unscriptural, and inevanglical; and can testify from the same spirit by which Paul renounced Circumcision, that they are to be rejected. Ib. 108, 109.

Chr. If thou hadst only said, they are to be rejected, it had been more than enough; too much for thee to warrant. But 'tis impious in thee to testify this, from the same Spirit by which Paul renounced Circumcision. Must the holy Spirit at every turn, be produced to avouch and patronize thy Lyes? But what will not an arrogant and daring young man venture to affirm! Did ever such language as this drop from the Tongue or Pen of any serious Christian? May we not from such reasoning conclude, That a Quaker is quite another thing than a Christian? For how can they be Christians that not only neglect, but reprobate the path that such have, and do walk in; Whatever therefore your pretences be to the sufficiency of inward speakings, 'tis but too apparent, your understandings are vitiated, and the tendency of all your reasonings about Instituted Religion is to debauch mankind, to reach them how to live in rebellion against God, to despise and condemn all the goodness and grace of God in his condescensions to them; for if no submission to these Ordinances be sinful, how much more wicked and perillous must it be to reject them, and likewise teach men so to do? Herein the great enemy to Religion, and the Souls of men is practising his mischievous and destructive designs both by and upon you.

Quak. *We deny these Ordinances because the Spirit of Whoredom, Apostasie, and all manner of wickedness hath got them, and covered it self with them. Ib. 109.--*

Chr. Is this good reasoning, because evil men profane the holy Ordinances of Christ, therefore Christians must reject them. If some men abuse meat and drink, to excess and drunkenness must not sober persons for that reason eat and drink? Though many of your own Ministry have acted villany under that cover, is Preaching to be rejected? And if many have been guilty of great follies and wickedness, under pretence of following the Light within (as instances might easily be enumerated) will you therefore reprobate the Light within? Though (thou W. Pen) hast covered many a notorious lye under the pretence of being guided by an infallible spirit, Is there therefore no such thing as an infallible spirit to be acknowledged? If thou wilt not admit of this consequence, why dost thou improve it? In a word, the sins of men cannot weaken the Authority of God: Though they be wicked, his Laws have still the same obligation upon us; let not then the errings of men, be rules of error to us.

Of Justification.

Chr. Thou hast boldly, and in the name of the Lord, affirmed, that Justification by that righteousness which Christ fulfilled for us, wholly without us, to be a Doctrine of Devils. *Apol. p. 148.* what saist thou hereunto?

Quak. *This Apology cited, was written against a malicious Priest in Ireland, to whom I made this answer related by thee. Pen, Reas. against Rail. p. 68.--*

Chr. If thy position cannot be proved, 'twill be no excuse to say, it was given in answer to a malicious Priest; yea, thy folly and rashness is the more aggravated from thy manner of asserting it.

(Quak.

Quak. If herein I have crossed the expresse testimony of the Scripture, shew me; but if I have only thwarted a most sin-pleasing and dangerous notion, let such as hold it look to that. Ib. 68.

Chr. Thou supposest the Doctrine of Justification by that righteousness which Christ fulfilled, wholly without us, to be a sin-pleasing and dangerous notion, but what reason hast thou so to esteem it?

Quak. My reasons are these, (1.) No man is justified without Faith, no man hath Faith without works; therefore the works of righteousness by the Spirit are necessary to our Justification. Ib. p. 69.

Chr. Whether a sincere Faith be necessary to our Justification, is one thing; but whether such a Faith be it self our sole righteousness, for which we are justified, is another: Justification by that righteousness which Christ fulfilled without us, will very well consist with the first: But if thou intend the latter, 'tis false Doctrine.

Quak. If men are justified whilst impure, then God acquits the guilty, which is contrary to plain Scripture, which cannot be, I mean whilst in a rebellious state. Ib.

Chr. If by impure and rebellious, thou intendest only such as have not arrived to perfection, then none are justified in this life, and you your selves (whatever your presumptions may be) are yet in an unjustified state: But if by impure, you mean such as are impenitent, this toucheth not the question, for the common Doctrine (which thou opposest) faith, that no man is actually justified till he believe. Unless then, thou canst prove that the Justification of such as believe, is a justifying persons in a rebellious state, thy reason is of no force; 'tis not the common Doctrine but thy own imagination thou contendest with.

Admit, that Justification is of them that believe ; yet to infer, either that believing it self, or believing with good works is our *sole righteousness*, for which we are justified ; or that Justification by that righteousness which Christ fulfilled for us, without us, is a doctrine of Devils, is utterly inconsequent.

Quak. *Death came in by actual sin, not imputative ; therefore Justification comes by actual righteousness, not imputative. Ib.*

Chr. This actual sin, by which death entred into the world was the sin of Adam ; Death reigned over all that had not sinned after the similitude of Adam's transgression, that is, had not sinned actually, Rom. 5. 14. So Justification comes by actual righteousness, that is, by that righteousness which Jesus Christ fulfilled for us, wholly without us, as the same Chapter at large shews. As then Adam by his sin brought Death into the world, so Jesus Christ did by his obedience bring in a righteousness sufficient to justify all that by Faith lay hold of it. This reason then (*cross to its design and intendment*) proves that to be a truth, which thou impudently callest a doctrine of Devils.

Quak. *This speaks peace to the wicked, whilst wicked, but there is no peace to the wicked. Ib.*

Chr. Though the doctrine of what Christ hath done and suffered (*without us*) for sinners, be an encouragement to such as are sensible of their perishing and sinful condition to believe and repent ; yet it is horribly wicked, to conclude, that what Christ hath done and suffered *without us*, is to speak peace to the wicked whilst such. What though many do flatter themselves, and misimprove this doctrine (*to their peril be it*) must the doctrine it self be damned for their fault ?

Quak. *By this doctrine we are dead and alive at the*

the same time, that is dead in sin, but alive in anothers righteousness, not inherent; consequently men may be damned actually, yet saved imputatively. Ib.

Chr. I perceive thou hast an art (though it be no other than that we call *Legerdmain*) to draw such consequences from a doctrine as naturally do not arise thence. And thus whilst thou pretendest to confute the common doctrine, thou contendest only with the idle and impertinent fancies of thy own brain: For, the common doctrine saith, that *Justification is by, and for the righteousness of Christ which he fulfilled without us*, but yet so, as that no man is actually justified, or benefited by that righteousness but he that believes. Can any man from these premises rationally infer, that a *believer is imputatively saved*, and at the very same instant *dead in sin, and actually damned*? certainly *Pride, Passion, or Prejudice* hath blinded thy eyes. —

Quak. Men are to reap what they do sow, every man shall be rewarded according to his works, none are justified but the Children of God. None are the Children of God but they who are led by the Spirit. 'Tis not the Oyl in anothers Lamp, but in our own that will serve our turns. The rejoycing must be in our selves, not in another; though to Christs holy power alone we do ascribe it. Ib. 69, 70. —

Chr. Though every man shall be rewarded according to his works, and none are justified but the Children of God, yet it will not follow that every man is justified for his works, as the meritorious, procuring and deserving cause, or that Justification by that righteousness which Christ fulfilled without us is (as thou wickedly termest it) a doctrine of Devils. These reasons are therefore of no force to establish what thou hast asserted. Either then thou must quit it, or think of

other mediums to maintain it. Mean while, this is plainly deducible from thy present reasonings, that the doctrine of *Christ dying for sinners* (wholly without them) *his giving his life for a ransom* hath nothing in it as a ground of our rejoicing, for our rejoicing must (as thou affirmest) be in our selves, not in another. The whole glory of your Salvation (if ever you be saved) is to be ascribed to Christs power, that is, the Light in you. But canst thou imagine this should pass for Truth against Fiction?

Quak. *Tis wicked and erraneous in them who not from Scripture evidences, but their dark conjectures and interpretations would frame a doctrine inconsistent with Gods pure and equal nature, making to condemn the righteous to death, and justify the wicked to life, from the imputation of anothers righteousness. Ib. 71.*

Chr. Thou pretendest to argue against the common doctrine, yet quotest neither man, nor men that ever spoke or wrote thus, (*viz.*) *That from the imputation of anothers righteousness, God doth condemn the righteous to Death, and justify the wicked to Life.* This is a forgery of your own, a common Lye the Quakers have made, and published, therefore no confutation of the common doctrine, but of your own lying imaginations. Let me advise thee to be honest, and not to suffer thy pride and prejudice thus to hurry thee, first, to assert one error, and then to defend it by another. In short, this is your opinion (*according as I have formerly quoted from thy sandy foundation, p. 25.*) *That Justification is not, from the imputation of anothers righteousness, but from the actual performing and keeping Gods righteous Statutes.*

Quak. *This is a base and disingenuous citation. Ib. 70.*

Chr. This censure would certainly have been spared, hadst thou had but the least respect to thy own

own credit: For thou knowest the quotation is true, and also that it is the very point thou endeavourest to maintain.

Quak. *Let the Reader hear my Argument as it is laid down in my own Book,* and then let him give judgement of thee, from Ezek. 18. 20, 26, 27, 28. I draw this Argument, *That the Justification of persons is not from the imputation of anothers righteousness, but the actual performing or keeping Gods righteous Statutes, otherwise Gods waies were not equal.* Ib. 70, 71.

Chr. This repetition of thy own Argument in the words, *cited by me*, proves me honest, and not base and disingenuous in my citation; from hence the Reader may give judgement, that thy tongue is no slander; but forasmuch as thou dost persist in this opinion, what saist thou to Rom. 5. 19. *As by the obedience of one, many were made sinners: so by the obedience of one, many are made righteous.*

Quak. *This Chapter considered is no more than this, That as Adam, representative of mankind, was he by whom sin entred into the World: So Christ was he by whose coming and obedience righteousness had an entrance to the Justification of many.* Ib. 71, 72.

Chr. Here thou dost oppose Adam and Christ as two representatives. I presume by Christ in this place, thou dost not mean *the Light within every man*: For, how can that be a representative? Since then, contradictions are the common infirmities attending your writings, methinks you should not be so immodest as to pretend to Infalibility — But wherein is this thou hast offered to the point in question?

Quak. *Christs work was twofold, (1.) To remit, forgive, or justify from the imputation of sins past, such as truly repent and believe (2.) By his*
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power

power and spirit working in the hearts of such, to destroy and remove the very nature of sin, to make an end of it, to finish transgression, present, and to come; the first removes the guilt, the second the cause of it. Ib. 72.

Chr. This distinction of the work of Christ proves not what thou hast asserted, viz. That Justification is not by the imputation of anothers righteousness, much less, that such a Justification is a doctrine of Devils: For, if one part of Christs work be to remit and justify from the imputation of sins past, which thou callest a removing of the guilt, that is, taking off the obligation to punishment; then I querie, upon what account this is so? Is repentance and believing the meritorious and deserving cause of this remission? Or is it with respect to what Christ hath done and suffered for u, without us? If the first, then thou must prove that repentance and believing is the meritorious cause of forgiveness: But if thou wilt say the latter, it overthrows thy Argument, and justifies that to be true, which thou hast boldly affirmed to be a doctrine of Devils.

Quak. I grant that Christs obedience to death was in order to make men righteous, because it was in the nature of a Sacrifice: In which sence, the just suffered for the unjust, and whilst we were sinners, Christ died for us. And he justified the ungodly, that is, upon repentance; still repentance brought home the general pardon promulgated in and by that holy offering; thus by the obedience of one, even to the Death, many come to be made righteous, that is, justified from many offences. Ib. 72, 73. —

Chr. If Christs Death was in the nature of a Sacrifice, and therefore in order to make men righteous; if he suffered (that is, without us) for the unjust, whilst we were sinners, he died for us, How then can
Justification,

Justification, by that righteousness which he fulfilled for us, without us, be esteemed (as 'tis by thee) a doctrine of Devils? Was his Death a Sacrifice? and was it for sinners, and yet not to be imputed or accounted to them? was there neither satisfaction, nor merit in those sufferings? And whereas thou dost say, that repentance brought home the general pardon promulgated in and by that holy offering. Then repentance (in thy own sense) can be no more but the condition of the application of the righteousness of Christ to us (viz.) The righteousness of the obedience of that one man, even to the death of the Cross (which was without us) But, how it is possible for thee to reconcile this with thy former assertion, or with the sole sufficiency of the Light in every man to justify and save, is very well worthy of thy second thoughts.

Quak. Though Christ died for the ungodly, yet they are not thereby justified whilst unrepentant. Peter saith Repent, and receive the remission of sins. How is this repentance wrought, by which as a condition any come to be interested in that great pardon? Is the Spirit unconcerned in this? Are we not by nature children of wrath? Is not this confessed by the professors of Religion in our times, and the most affected piece of their righteousness too? If then repentance be a condition, and this cannot be without the Spirit of Christ work it, then something must be done within of the nature of inward righteousness, before any benefit can be received from Christs death and sufferings; this is close to the point. Ib. 74.

Chr. Though this be more close to the point, than any thing thou hast yet spoken, yet 'tis not so close, as to prove thy position; for if repentance be but a condition, then 'tis not the sole righteousness for which we are justified; If it be the very righteousness it self, how

how is it a condition? If but a condition wrought and performed in order to receive benefit from Christs death and sufferings (*without us*), then Justification by that righteousness which Christ fulfilled without us, is no doctrine of Devils.

But why art thou so inconsiderate as to upbraid professors for confessing that of themselves, *they cannot think a good thought*, and that *they are by nature the children of wrath*, as if this were an affected piece of their righteousness? is it because you acknowledge no such thing, but are above such a confession? or is it, that it is a lye in it self? — If the former, then you are proudly forgetful, *not remembering the pit from whence you were digged*. If the latter, why dost thou instance it as an Argument for the necessity of the Spirit to work this repentance in us? which though granted, yet to infer that repentance it self is that *sole righteousness* in which we must stand before God, is inconsequent; for, thy self callest it a condition to bring home the general pardon. I ask thee, and 'tis close to the point, upon what account is that general pardon promulgated, if repentance cannot be the ground of the promulgation of such a pardon? Is it then upon the account of what Jesus Christ hath done and suffered without us? If thou say this, thou wilt contradict thy former assertion, and prove thy self impudently wicked in affirming it in the name of the Lord *to be a doctrine of Devils*. But so far as thou seemest to grant that Christs death was in the nature of a Sacrifice, how will this agree with what thou hast formerly asserted (*viz.*) That Christ fulfilled the Law only as our pattern or example? *Sand. Found. p. 26.*

Quak. In this quotation thou hast done exactly like thy self, for if thou canst find the word only there, or such an answer to such a question, thou hast not wronged

ed me; but sure I am, there is no such question, and as sure the fulfilling of the Law was not the subject treated on, and very certain the word Only was not there, therefore thou art a forger. That which I said with the Scripture on which it was grounded was this, If ye keep my Commandments, ye shall abide in my Love, &c. *Reas. against Rail.* p. 78. -- *Sand. found.* 26. --

Chr. Here 'tis hard to say (to use thy own words) whether thy dishonesty or impudence be the greater: For in this answer, thou art guilty of no less than three notorious untruths. (1.) Thou insinuates as if the Text above named were the only Text from whence thou didst argue, in thy *Sand. found.* -- p. 26. -- This is one untruth. (2.) Thou art sure the fulfilling of the Law was not the subject treated on there, thou knowest that herein thou hast spoken falsely. And (3.) Thou art very certain the word Only is not there. Thus hast thou aggravated thy wickedness in adding lye unto lye, and all this knowingly: neither hast thou the least excuse left thee to extenuate thy sin: For thou hadst thy sandy foundation by thee when thou wrote this Book against me, wherein thou hast transcribed a great part of that. Amongst the rest (that all men may be acquainted with thy folly and madness) this very Argument I referred to, which here thou deniest. Let the Reader compare *Sand. found.* p. 26. and *Reas. against Rail.* p. 94. and he shall find that from *Rom.* 2. 13. Not the bearers of the Law are just before God, but the doers of the Law shall be justified; thou thus arguest, Unless we become doers of the Law, which Christ came not to destroy, but as our example to fulfill, we can never be justified before God. Let not any fancy that Christ hath so fulfilled it for them, as to exclude their obedience from being requisite to their acceptance, but Only as their pattern. W. Pen,

is this consistent with common honesty to Print three such palpable falshoods at once? Neither is this the first time, by many, thou hast been accused for speaking falsely, which makes some to conclude, that *Lying is thy reigning Sin*. Hence as the testimony of that man who is once convict of *Perjury* is not to be received: so neither ought thine, whilst thou standest convicted of such wilfull Lying: But what saith *G. Whitehead* to this word *Only*?

Quak. I say this word *Only* is added. Appendix, p. 31.

Chr. Certainly you are desperate men, care not what you say or deny, may it but serve your present purpose. It is not for nothing, that you warn your Proselytes against reading your Adversaries Books, lest your wickedness should be detected; but is it probable such practices should convince me, or any man of your truth and honesty? If the word *Only* is not to be justified, it would more become you to confess your error, than to excuse it by wilfull Lying. But since you deny Justification by an imputed righteousness, let me know what that righteousness is, for, and upon the account of which *only* we are to be justified?

Quak. It is to be understood of a righteousness wrought by Christs power within, when I speak of being justified, or being made just by it. Ib. 71 --- Marg.---

Chr. This confounds Justification and Sanctification together, yea it makes Sanctification the sole righteousness, by and for which we are justified, and consequently that Justification ought rather to be attributed to the Spirit than to the obedience of Christ. That the inward work of the Spirit doth accompany Justification is not denied, but that it is the *alone righteousness* for which we are justified, remains for thee to prove.

Quak. Was not Abraham justified by works? we must

not

not conceive that his offering personally was not a justifying righteousness, but that God was pleased to account it so; nor was there any imputation of anothers righteousness to Abraham, but on the contrary, his personal obedience was the ground of that just imputation; therefore that any should be justified from the imputation of anothers righteousness, not inherent in him, is both ridiculous and dangerous. Ib. p. 80.

Chr. 'Tis thy unhappiness to militate both against the truth and thy self. Thou dost rarely express thy mind in any point, without self-contradiction; instances hereof are plentiful in the foregoing discourse, which is an undoubted evidence of thy fallibility and weakness. Thou saidst before, we are made just by a righteousness wrought by Christs power within. And now thou affirmest, That Abraham's offering personally was his justifying righteousness. If the inward work of the Spirit be our alone righteousness; how can works performed by us be so too? if thou wilt say they are a condition, I ask of what? if of our being made just by the Spirit, this, according to thy own reasoning, would be ridiculous to imagine: For the works thou talkest of are such as presuppose an inward work of the Spirit. Are then effects conditions of their causes? Can acts flowing from principles be conditions of those principles? Can speaking and moving, which suppose Life, be a condition of Life?

But if Abraham's personal obedience was the ground of his being accounted righteous, then his obedience was his sole righteousness in which and for which he stood accepted with God, and by consequence every mans personal obedience must be so likewise. If so, then we are not made just, meerly by a righteousness wrought by Christs power within, but by a righteousness performed by our selves. But then what wilt thou say

say to these Texts, 1 Cor. 4. 4. *I know nothing by my self, yet I am not hereby justified.* Paul did not conclude himself justified by his innocency. Rom. 4. 2. *If Abraham were justified by works, then he hath whereof to glory, but not before God.* Ver. 16. *Blessed is the man to whom the Lord imputeth righteousness without works.* Gal. 2. 16. *We are justified by the faith of Christ, and not by the works of the Law.* Phil. 3. 9. *Paul would be found in that righteousness which is through the faith of Christ, the righteousness which is of God through faith.* 2 Cor. 5. 21. *He was made sin for us, that we might be made the righteousness of God in him.* Jer. 23. 16. *This is his name whereby he shall be called, The Lord our righteousness.* Rom. 10. 4. *Christ is the end of the Law for righteousness to every one that believeth.* 1 Cor. 1. 31. *Christ is made of God to us righteousness.* See Rom. 3. 24, 25, 26, 27, 28. In all these Texts (with many more that might be instanced) the righteousness of Christ, and the righteousness of works are opposed, and this opposition is not between one kind of works, and another kind of works, but between all kind of works, and the righteousness of Christ. Faith is opposed to works, not meerly in it self, for so it is a work, but with respect to that righteousness it apprehends.

Quak. *Was not Abraham's faith and obedience accounted or imputed to him for righteousness?* G. W. Apol. p. 37. —

Chr. If Faith and Works be our sole righteousness, then by these only we are freed from the curse of the Law, and to these only we must flee, when under any accusation, these having in them that which the Law requires. But if Faith be only a condition, by which Christ becometh our righteousness; then
Faith.

Faith itself cannot be our *sole righteousness*. As it was not the meer act of looking that could heal them that were bitten by the fiery Serpents; but a looking (according to the institution of God) to the Serpent upon the pole. Hence when Faith is said to be imputed; it signifies only to whom, and on what terms the righteousness of Christ is imputed. Therefore not Faith simply in it self, but as it is relative to the righteousness of Christ, is to be understood; otherwise the meer act of believing would be our alone righteousness; and not the righteousness of Christ apprehended by it. Again, if *Faith and Works* be our only *sole righteousness*; then the righteousness of Christ is cashiered. But if you will say, that Faith and Works, together with Christs righteousness, is our *sole righteousness*: This is to say, that Christs righteousness is not a full and compleat, but only a partial righteousness. If both be imputed together, then either it must be in the same kind of causality, or in a different sense. If the first, then I querie whether both may not be said to be meritorious? If in a different sense, then I would know what that is, or whether it will not issue in this, That Christs righteousness is that for which we are justified, and Faith is the means by which we come to have title thereunto?

There are several other Heads which I intended to have insisted upon, but because I would not exceed five or six Sheets, do reserve them to another opportunity. Of that which hitherto hath been discoursed, this is the sum, first, *You maintain the Light in every man to be God: And that the Soul of man is God. That Christ is not a distinct person without you: And though you pretend to own his outward appearance in the flesh, yet you affirm the end of that appearance was only to redeem and deliver Gods holy Life* (that is

is to say, himself) in man. That the Scriptures are no rule of Faith and Practice unto Christians. That Ordinances are to be rejected as shadowy and perishing things. For the like reason Jesus Christ in what he did and suffered without us, is disesteemed by you, as being but figurative of something you fancy to be more spiritual in your selves. That Justification is not by the righteousness of another imputed: But our own personal obedience is the ground of our being accounted just, &c.

How such a people, who are left to such a height of impudence, and obstinacy in their errors, discovering themselves to be no other than the spawn of that wicked brood the Ranters, having in these many instances so apparently licked up their vomit; I say, how such as these may be reputed amongst the number of Christians, I shall leave to the judgement of others.

But before I close, I would willingly hear what thou hast to say to those things, which respect the second general Head, wherein I have accused you (Quakers) for Cursing, Railing, and Lying, instead of giving a solid and distinct answer to such questions as have been propounded to you. To prove this, I instanced Ed. Burroughs one of your chief Prophets, in his answers to twenty questions; see Contin. of the Dial. p. 16, 17, 18, &c.

Quak. Should this be admitted for proof so far as it extends, tis not sufficient proof. W. Pen, Real. against Rail. p. 163.

Chr. But tell me seriously, what thou thinkest of those answers which E. B. gave?

Quak. I warrant them from God. Ibr —

Chr. I know thou wantest not confidence to affirm any thing, but prethee what reason hast thou so to warrant them? —

Quak.

Quak. God raised him up by his eternal power, to check, and strike dumb that unclean and Serpentine Spirit which was predominant under the shew of worship, &c. Therefore by the sense of the eternal Spirit, I do declare, that was the portion (viz. that Railing, Cursing, and Lying) and only fit answer to be given to those trappanning questions. Ib. 164. —

Chr. Should it be supposed (which I know no reason to grant) that the *Querist* was as vile and wicked, as thou dost represent him, was *Cursing, Railing, and Lying*, a proper and fit means to convince him? If not, how darest thou be so impudently wicked, as to declare, and that by the sense of the eternal Spirit (*O impious man*) that such was the portion, and only fit answer to be given? What canst thou say to justify thy self in thus speaking?

Quak. Had E.B. gone into a familiar opening, to his *vultrous, unclean, and serpentine eye, the deep things of the Spirit of God, and the mysteries of his holy Kingdom*, He had brought the wrath of the eternal God upon himself instead of the Priest. Ib. —

Chr. The reason then, why you do not speak familiarly, (*that is, distinctly, and intelligibly*) to such questions as are propounded to you, is for fear lest you bring the wrath of God upon your selves, which is to say, That the dread of Judgement deters you from being honest. *W. Pen*, dost thou not herein talk like a mad man? Thou confessest *the questions were deep and weighty*, and also seems to grant, that the answers were not pertinent and familiar. What thou saist therefore, by way of Apology for E. B. cannot be excused by any thing, but that thou wrote in a Phrenzy: And thy words are not likely to take with the reason of any man.

Quak. Those questions were the language of a
G white

white Devil, propounded in the subtilty of unclean wisdom, only to carp, cavil, and to insnare the innocent. Though the Priest queried smoothly, yet it was nevertheless serpentine. Ib. 164, 165. —

Chr. Then such questions as these (*viz.* Whether the word was made flesh, more or oftner than once? And whether the man Christ did really and indeed suffer death, as upon the Croß at Jerusalem more, or oftner than once? &c.) are by you accounted the language of a white Devil, to insnare the innocent, And why so? but because either you cannot, or dare not answer him distinctly and familiarly. Yet that you may say something to tell the world you have answered, you will call the Querist Reprobate, Child of the Devil, Conjurer, Sor, and sottish Beast, querying with conjured words, and that they are in the Sorcery, and witchcraft, &c. But canst thou believe that any man in his wits should take this for a solid answer?

Quak. Let it suffice that E. B. gave no harder names, than the Scripture by rule allows, and the same Spirit that gave them forth, hath now used them to the same end and purpose. Ib. 165. —

Chr. I have heard of some mad people, who at certain times, and about some particular things, will seem to discourse very rationally; but when they come to that which was at first the cause of their distraction, there they will rave and discover their madness: Even so 'tis with thee. Wilt thou deny the Scriptures to be the rule of practice, and now pretend its Authority for Cursing and Lying? Is it a rule only to countenance you in your wickedness? What man, that hath not lost his reason, but will conclude that herein W. P. doth manifestly rave? And whereas thou art pleased to say (*to put us beyond doubt, that thy understanding is crack'd*) That the same Spirit that gave such names, bath

hath now used them to the same end and purpose. If thou dost mean the Spirit of God, thou presumest without warrant, for that never (as we read) gave such names as Sot, and sottish Beast, to sober enquirers after the truth. By Spirit, therefore we must understand the unclean, filthy, and wicked spirit: And then you have no reason to glory in the usage of such opprobrious language, as either hath been used, or given forth by such a Spirit.

Quak. It was not the man that E. B. spake to, as to the determining his eternal state, but that accursed seed that was transformed in him. 'Twas an answer of love to the Priest, though a sharp and heavy answer of Judgement upon that mind in him: That never did, never will, nor can please God. Ib. 165, 166. —

Chr. Hast thou no more respect for thy own credit, than thus to expose thy self to laughter and contempt? Thou told us before, that if E. B. had spoke familiarly, he had brought the wrath of God upon himself instead of the Priest. And now thou distinguishest the Priest from that accursed seed that was in him, saying, it was an answer of love to the Priest but of Judgement upon that mind that was in him. Then this accursed seed that was in the querist, thou confessest was not the Priest: If then this term Priest be used by you (as 'tis common with you to do) by way of reproach, I would know who, or what was the Priest distinct from that accursed seed? Either it must be the meer body of the man, or the Light within him; if thou say the first, thou wilt render thy self ridiculous; if the second, then to affix such a reproachful name (as according to your Dialect it is) upon that which you call Christ in man, must be by thy own opinion impious — From the whole, this is observable, That as mad as thou art, yet thou dost not deny the matter of fact, (viz.) that the replies given by E. B. to those twenty questions were no other than cursing, railing, and lying answers.

Quak. Thou art wicked with a witness to run away with

or three leaves of a large folio book, about 900. pages. Ib. 166.

Chr. Those leaves I refer to, was an intire book of it self; though now Printed together with *E. B.* his works. If the answers which *E. B.* gave to these weighty questions, are not to be allow'd, or if they be inconsistent with the Spirit, and design of the whole book, why were they permitted to be Printed together, was it not (*as your Notary in his Epistle signifies*) to fit and help your young Profelytes for dispute, that is, when they meet with questions too knotty for them to answer, then to curse and damn the querist; and if any be scandaliz'd thereat, 'tis but to say (*as thou dost*) that should you speak familiarly, (*that is, plainly and honestly*) the wrath of God would fall upon you instead of the querist.

Quak. Though this instance of *E. B.* might be admitted, yet 'tis not sufficient proof; for thy first question and answer (in Contin.) is a down-right forgery in *G. W.* his name, and that with no quotation, though thou promised it, at once proving thy self a Lyar, and a forger too. Ib. 163. —

Chr. I promised not a Quotation to every instance, though I could have done it with safety, but did on purpose conceal some to try you. Albeit, I gave you sufficient warning to take heed of being too peremptory in your denials, telling you, I had such undoubted evidences of the truth of those things whereof I accuse you, as may satisfie any man, which to wise men would have been a caution. But just as I expected (*and long before spoke to some*) so it is happned, you do deny them, and thereby your shame will more manifestly appear: But what saith *G. Whitehead* hereunto?

Quak. I testifie against this as a fiction, this was not my answer, neither hast thou referred me to any quotation, but hast counterfeited my name. Append. 13. —

Chr. Though I did not refer thee to any quotation, yet thou couldst not be ignorant to whom thou thus spake, but if thou hast forgotten, I will refer thee and the Reader to this following Quotation.

Whereas

Whereas G. W. denies that he said the Plagues and Judgements of God would follow Tho. Hicks: These may certify, that G. W. and my self being in discourse about the Dialogue between a Christian and a Quaker, he said, the Plagues and Judgements of God would follow T. Hicks, and all that had a hand in that Dialogue, or that dispersed it. The substance hereof he repeated twice or thrice over. This I testify,
John Gladman.

I hope now I have given thee a Quotation, thou wilt rest satisfied, let us proceed to the next (*viz.*) That when you do not curse, you put us off with your witnessings, and tell us, we are in the Imagination, &c.

Quak. Doth it become a man pretending to Religion, to give our serious language in a Jeer? W. P. Ib. 4, 5.

Chr. If you thus speak, and if this be indeed your serious language, why art thou offended?

Quak. It was the way of the true Prophets, Apostles, and Churches of Christ to declare what they had known experimentally of God and his work, experiences have been very excellent things. Ib. 176, 177.

Chr. Why art thou so impertinent? The experiences of Christians, and the witnessings of the Quakers are quite different things, have no more agreement than light and darkness. Thou art therefore but in the meer Imagination, if thou thinkest that whilst I upbraid you with your witnessings, I do deny true experiences. You say, you witness a more perfect rule than the Scriptures. And you witness the Resurrection of the dead, and perfection. You witness the man Christ, and the Word made flesh. You witness an equality with God. Again, you witness innocent and sober enquirers after your faith and Religion to be Beasts, Sots, in the Sorcery, and Witchcraft. I am sure, these are no real experiences, but meer canting gibberish peculiar to distracted and deceived men.

The next instance I shall take notice of, is that saying of
Nicholas

Nicholas Lucas, That if the Bible were burnt, as good a one might be writ, &c. what saist thou to this?

Quak. This is a Lye, for he disowns it. Ib. 155. —

Chr. 'Tis never the more a Lye, because he denies it, *N. L.* knows who are his accusers, and also that they are persons of credit, and thou maist know that they have testified (*before several witnesses*) to *N. L.* the truth of that which he in Print denies; one of the same persons can also testifie that *Solomon Eccles* did say, that he made use of the Scriptures only to satisfie him. But the Reader may be satisfied that no credit ought to be given to your denials, for you make no scruple to deny your own words in Print, as both *thy self*, and *G. W.* have done. Several instances hereof have already occurred, and 'twere easie to multiply them. I shall give the Reader one instance more of thy wilful Lying. Thou dost in thy Book, p. 184. tell the world of my base cowardice, you having offered me a free meeting with my Books in your hands, profering to refuse them viva voce, before the world, but instead thereof or any other way, as several hath been tendered, I disingenuously slink, and put you off with meer evasions, &c.

I desire the Reader to consider these following particulars, and then judge whether *W. P.* had any reason thus to speak. (1.) I did (long before his Book was published) desire to meet with *W. P.* himself, which he refused. And (2.) did also send six questions to *G. W.* signifying, that if he were free to debate them, I would upon notice, consider of a more convenient time and place to attend him, or any he should bring; the Questions were these, (1.) *Whether the Light in every man was the Divine essence?* (2.) *Whether this Light be the true and very Christ the Scriptures speak of?* (3.) *Whether Christ hath not a personal being without men?* (4.) *Whether the Soul be part of Gods being without beginning, and infinite?* (5.) *Whether none of those things, God hath given by way of command to others, be a*
command

command to me? (6.) *Whether the speaking of the Spirit in any, be of greater Authority than the Scriptures?* Whereunto G. W. was pleased to answer, that few of these questions (as stated by me) were to be found in their Books; whereupon I signified to him, what ground I had for each of them, The (1.) I grounded upon his denying *the Light within to be a creature.* The (2.) upon G. Fox, and E. B. affirming, *the Light within to be Christ.* The (3.) upon G. W.'s saying, that that *Jesus Christ, a person without us, is not Scripture language, but the Anthropomorphites, and Mugletonians.* The (4.) upon these words of G. F. that *the Soul is part of Gods being, without beginning, and infinite.* The (5.) upon E. B. his saying, *That is no command from God to me, which he commands to another.* The last was grounded on this assertion of G. W. *That the speaking of the Spirit in any, is of greater Authority than the Scriptures.* From hence any ordinary capacity may understand that G. W. was unadvised, yea that he did but shuffle and lye, in saying, that few of my questions were to be found in their Books.

Farther, the conditions on which I offered to meet him, to discourse these questions, were only these, (1.) *That I might have liberty to produce their own Books, and to have them read openly (so far as concern'd in my Dialogues) in order to the clearing my self, with respect to the quotations from them.* (2.) *That we might agree upon a rule, by which our discourse might be determined.* (3.) *That but one at a time might speak.* (4.) *That he would promise to speak directly, and plainly to each question.* (5.) *That any man, that would, might write after us,* promising him, that when we had debated these questions, to proceed to any other the *Dialogues* would afford. But G. W. was not free to comply herewith. Let all men judge who is guilty of the evasion. 'Tis true, he sent me several questions, none of which (except one) were directly concern'd in my Books; some
of

of them being about *Baptism*, some about *Election*, &c. Therefore I sent those before mentioned, as more proper for our discourse, being some of the principal things in Controversie betwixt us.

Of late some overtures have been made to them, in order to a publick meeting, to debate the chief things in difference betwixt them and others, which the *Quakers* refuse, *under pretence of being cautious not to run themselves voluntarily into Jeopardys on slight invitations*, understanding the *Magistrates* may be offended, and therefore they tell us, that unless they be dared to it, they will not meet: But what should be the reason the *Quakers* are grown so politick on a sudden; either they suspect their opinions, or their own abilities to defend them; or else fear to lose some of their own people, many of whom being now stagger'd: And therefore think it their best way to rail at their Adversaries, and to perswade their friends, that all that is said or written against them, is nothing but lyes and forgeries (though they themselves know the contrary) But their cheats and impostures begin to be manifest, and I doubt not but many well meaning people, that now are baffled by their plausible pretences, will see that there was reason to distinguish the Christian from the Quaker. Mean time, I take this for granted from *W. P's own mouth* (having proved these things which formerly I have objected against them) *That a Quaker is quite another thing than a Christian.*

And whereas *W. Pen* boldly tells me, *That my head shall not go down to the Grave in peace, and by that I shall know that an infallible Spirit hath spoken by him*, p. 180, 181. I desire all persons, into whose hands this Book may come, That if at any time they hear I be assassinated, they would remember these words of *W. Pen* concerning me, (*viz.*) *That my head shall not go down to the Grave in peace.*

The End.

THE
QUAKERS APPEAL
ANSWER'D,
OR A FULL

RELATION
Of the Occasion, Progress, and
Issue of a Meeting held in *Barbican*, the
28th. of *August* last past.

VWherein the Allegations of *William Pen*,
in Two BOOKS lately Published by Him,
against *Thomas Hicks*: were Answered and Dis-
proved.

And *Tho. Hicks*, his Quotations out of the *Quakers*
own Books, Attested, by several, as being appeal'd unto.

Published for Common Information.

Deut. 19. 16. &c.

*If a false Witness arise against any man to Testifie
against him that which is False: Then both the Men
between whom the controversie is, shall stand up, before
the Lord, before the Priests and the Judges which
shall be in those days: And the Judges shall make
Diligent Inquisition, and behold, if the Witness be
a false Witness; Then you shall do unto him as he
thought to have done unto his Brother: So shall
you put the Evil away from you.*

LONDON,

Printed for *Peter Parker*, at the *Leg and Star* in
Cornhil, over against the *Royal Exchange*, 1674.

Where are Sold the three Dialogues between a *Chri-
stian* and a *Quaker*.

QUESTIONS APPEAL
AND VERDICT

QUESTIONS APPEAL
AND VERDICT

QUESTIONS APPEAL
AND VERDICT

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QUESTIONS APPEAL
AND VERDICT



To the Reader.

WHereas there have been several Books published of late, by *Thomas Hicks*, by way of Dialogue between a *Christian* and a *Quaker*, Against which the people called *Quakers* have manifested great offence, *G. Whitehead* calls the First Dialogue a malicious Forgery, and Fiction, stuff with manifest slanders against persons and principles, *Dip.pl. p. 1.* To the first and second Dialogues *William Pen* wrote an Answer, Intituled, *Reason against Railing, and Truth against Fiction, &c.*—Unto which *Thomas Hicks* replied in a Third Dialogue, Intituled, *The Quaker condemned out of his own mouth.* To this last *William Pen* saith something, in his *Counterfeit Christian Detected, &c.* Wherein he doth charge *Thomas Hicks* with vile Forgeries, and black slanders, &c. By way of Appeal to all sober people, especially those called *Anabaptists*, in and about the City of *London*, And at the end

To the Reader.

of which book we have these words, by
way of appeal:

A Postscript by another hand.

We expect to hear what the Baptists in and about London, will say, (as being appealed to,) concerning their Brother Tho. Hicks his proceeding in his three Dialogues, and whether they approve thereof, or of such Play-Books or Romances about Religion, yea or nay: For they are highly concerned to give Judgement, and to be plain to the world herein, as they tender the Glory of God, and the Reputation of Religion, &c.

Now if you the Teachers and Elders &c. among the Baptized people, do not publicly clear your selves of Tho. Hicks, and these his unjust proceedings against us, and hereafter he further persists therein, we may take it for granted, that you own his work, and may justly deal with him, and pursue him, not onely as Tho. Hicks, but as the Baptists great Champion, peculiar Agent, or Representative; But if you ingenuously clear your selves of him, and his corrupt perverse work, then his future miscarriages will be chargeable onely upon Tho. Hicks himself, and you shall appear to the world so far clear thereof, and approve your selves
the

To the Reader.

the more honest and sincere towards God, Truth
and Religion.

The aforesaid book of *William Pen* was
distributed, at the doors of some of our
Meeting places, the second of August last,
Though some of us met not with it, till
several days after.

Upon the reading of this Appeal we were
concerned to examine the several things
charged by *William Pen* against *Tho. Hicks*,
and the rather, because the said Appeal sig-
nifies that if we did not deal with him, as
such a person therein represented, they
would interpret his proceedings as the Act of
the whole Baptists, &c. Now forasmuch as
Thomas Hicks is a member with us (and one
whose conversation hath been honest and un-
blameable to the best of our knowledge,)
having so heavy a charge exhibited against
him, viz. *A Farger, and a Liar*, we could do no
less than desire *Tho. Hicks* to give us a Pub-
lick-meeting, that we might hear what he
could say hereunto: and if he had done
them any wrong either by misquoting of
them in any of their books, or slandering
of them in any thing he had charged them
with, That we might, if any such thing ap-

To the Reader.

peared, discharge that duty towards him as becomes us (*viz.*) either to bring him to acknowledge his evil as Publickly as he had wronged them, or to have disowned him, as a person unworthy of countenance amongst us: in case he should refuse so to do; It being altogether contrary to our principles and practice, to allow any amongst us, that shall either in word or deed wrong any sort of men.

Hereupon a Letter was sent to *William Pen* as followeth;

William Pen,

Whereas an Appeal has been made to us in a Book lately published by thee, Intituled, The Counterfeit Christian Detected, &c. That we should clear our selves of Tho. Hicks, and (As the Appeal expresth it:) of his unjust proceedings against the Quakers: These are therefore to acquaint Thee, that we have desired Tho. Hicks to give us a publick meeting, that we might hear his Answer both with respect to those Doctrines and matters of Fact which he in his Dialogues hath laid to the Quakers charge. At which meeting, thy self with some others of thy friends are expected to be present: And we do also entreat and expect from you, that as you have in Print accused him of Forgery

To the Reader,

gery and lying, so you would suffer him without interruption to make his own defence, otherwise we shall not be able to give Judgement whether he hath wronged you or not.

London, 15th. of August, 1674.

William Kiffen.

Han. Knollys.

Tho. Paul.

Lawrence Wifes.

Henry Fortj.

James Jones.

The meeting will be on the 28th. instant, at Mr. Gofnells meeting-place in Barbican, at two of the Clock in the Afternoon.

This Letter was sealed and directed to William Pen at his house at Rickmansworth or elsewhere, and left with Phillip Ford for conveyance: Who presumed to break open the letter, and accordingly returned this Answer, to the persons before named.

Yesterday I received a Letter from you, directed to William Pen, concerning a meeting to be the 28th. instant, at which you say you expect him: This serves onely to give you notice, that he was gone into the East of England about three weeks agoe, and when his return will be I know not: neither doe I know how to give him notice hereof: and therefore I do not see

To the Reader.

that he is likely to be there, except you had been pleased to have appointed a time when he was in the City, or so near that he might have had timely notice of your intentions. If this be designedly done, it is not fair; but if not, the debate must be suspended till a time in which the parties concerned with you, by mutual consent, agree upon a time. This I thought good to let you know, and do judge you ought to let others know it, that so vain boasting may be prevented as much as in us lyeth, which is all at present from your Freind.

Phillip Ford.

London 20th. 6th. mo. 1674.

Another Letter of the same import with that before to William Pen, was sent to G. Whitehead, sealed and directed to him, at his house, at the Wheat-sheaff in Houndsditch or elsewhere.

Whereupon this following Answer was returned by G. Whitehead's Wife.

I did presume to open my husbands Letter, lest I might prejudicially keep it, now finding the consequence, requiring my husband and
William

To the Reader.

William Pen, at such a day and time, which in all likelihood they are incapable of answering, being very remote from this City. And the truth is in plainness, I know not when nor where to send to either of them; so did think it best to return the Letter with this plain information.

That I am thy Friend,
Ann Whitehead.

Hereupon another letter was sent to John Osgood to the same purpose, as to William Pen and G. Whitehead, with this addition, That we understand, that neither Will. Pen, nor G. Whitehead were in the City, and tis not known where they are, nor how to direct our Letters to them, of which we were wholly ignorant when those Letters were sent. However since the matter depending before us, is onely matter of Fact, and not of Dispute, we conceive we may proceed to hear Tho. Hicks his Defence; His Charge being already in Print exhibited against him: therefore we do now acquaint you of our intentions; that you with some others of your Friends, may be there if you please, &c.

Dated 23d. of Aug. 1674.

This

To the Reader.

This Letter was accordingly delivered in-
to *John Osgood's* Hands; the very next day.

Thus far did we proceed to prevent any
pleading of a surprize; Though it was more
than we were in strictness obliged unto: For-
asmuch as we (with other sober people;) were
Appealed unto: And we are not to
suppose, that the Quakers did this, to them
who are not fit to give a certain judgement.
For William Pen saith, *That to which an Ap-
peal is made, must be capable of giving an In-
fallible Judgement; and so a true Judge: Or
the Appeal is foolish: Spir. of Truth. vind. p. 78.*
Consequently We must be infallible Judges
in this Case: or otherwise they have made a
foolish Appeal. Though this might have been
sufficient to us, had we Privately examined
what *Tho. Hicks* had writ, comparing it with
the *Quakers own* Books: and if we had found
he had not wronged them, would also have
justified us in the clearing of *Tho. Hicks*:
nevertheless we were unwilling to be single
Judges in this matter; therefore thought it
convenient to make it so Publick as we did;
To the end that they themselves, and all o-
thers that pleased, might hear and judge, as
well as we: Hence could not think it rea-
sonable, to put off the meeting (being so
generally known;) meerly for the absence
of

To the Reader.

of *William Pen* and *G. Whithead*; in regard the matters objected against the Quakers, especially with respect to their opinions, did concern the whole party : and therefore there was the more Reason, that those of them who could, should have come ; that they might be Witnesses whether there was any wrong done to them or not.

According to the time appointed we did meet ; *Tho. Hicks* charged them with several opinions, and produced the Books of such as have been, and now are chief Leaders amongst the Quakers : for his own discharge from Forgery. And that all plainness might appear, We ordered another person in the meeting, to read the said Books, according as they were Cited by *Tho. Hicks*. Upon the reading of which, we found them to agree, with what he had laid to the Quakers charge, which the following Narrative will give you a more full account of : so that hitherto we see no cause of just blame to be laid unto *Tho. Hicks*.

And whereas there is a late paper Printed by way of complaint of several scandalous reports in City and Country against *William Pen* and *G. Whitehead*, as if they purposely neglected to meet the day aforesaid : To
which

To the Reader.

which we say, that for any such Reports, they came not from any amongst us, as we know: But some there were who did affirm, that *W. Pen* was not far from *London* several dayes before the meeting, and after our Letter was given to *Phillip Ford*, to be sent to him. Yea, others do report, That *William Pen* was at his own house, (*not far from London*) the day before the meeting: Though *William Pen* saith, he heard not of it Directly nor Indirectly, till about ten that very night the meeting ended. Now if those Reports be true, That *William Pen* was at his own house the day before, &c. It must be left to mens Judgements; whether *William Pen* did not know of the meeting till afterwards; especially since it is not improbable, but that a man who will with the highest confidence deny what he knows to be true, may also as confidently affirm that which he knows to be false.

That *William Pen* is guilty of the First, the Relation following may put you beyond doubt: As for the Challenge which *William Pen* gives on the behalf of himself, *G. Whitehead* and the rest of his friends to give us a publick-meeting &c. We say, that if *Will. Pen* or *G. Whitehead* or any other Leading-Quaker have any new matter to object against

To the Reader.

gainst *Tho. Hicks*, of which he hath not cleared himself publickly. If they please to signify the particulars thereof to us in Writing, with their hands to it, we shall return such answer therunto, either by a Publick-meeting or otherwise, as to us may seem just, and that may also be to the satisfaction of all indifferent and unprejudiced minds. For we hope that nothing shall lye upon us in point of Duty towards *Tho. Hicks*, but that by the Grace of God we shall be ready to do it.

William Kiffen

Dan. Dyke

Tho. Paul

Han. Knollys

Henry Forty.

*The things which I have said of *Tho. Hicks* are
(1.) Reduced upon Two General Heads.
(2.) Such as respect their Opinions. (3.) Their
Their Opinions, I shall give you in their follow-
ing particulars.*

(1.) That the Light is every man's own Light.

A N A R A T I V E

OF THE

Method and Proceedings at
the Meeting held in Barbi-
can, the 28th of August, 1674.

After Mr. Kiffen had given an Account of the Occasion hereof, by Reading the Quakers Appeal; (wherein Tho. Hicks is Accused of Unjust and Perverse Proceedings against them:) He signified, That the Business of that Day was not to Dispute, but only to Hear and Examine Matters of Fact, viz. Whether Tho. Hicks was Guilty of that which is Objected against him.

Tho. Hicks.

THe things whereof I accuse the *Quakers*, are Reduced under Two General Heads. (1.) Such as respect their Opinions. (2.) Their Practice.

Their Opinions, I shall give you in these following particulars,

(1.) *That the Light in every man, Or the Light where-*

The Quakers Appeal Answered. 3

where-with every man is Inlightned, is God. Dial. 1. pag. 3. Dial. 3. pag. 2.

(2.) That the Soul is part of God, and of Gods Being; without Beginning, and Infinite. Dial. 1. pag. 16. Dial. 3. pag. 2.

(3.) That Jesus Christ is not a Distinct Person without us, Dial. 1. pag. 1. Dial. 3. pag. 2.

(4.) That Christ Redeems himself. Dial. 1. pag. 47. Dial. 3. pag. 2.

(5.) That the Scripture is no Rule of Faith, and Practise unto Christians. Dial. 1. pag. 1. Dial. 3. pag. 2.

(6.) That the Speaking of the Spirit in any, is of greater Authority than the Scriptures. Dial. 1. p. 48.

(7.) That's no Comuand from God to me, which he Commands to another. Dial. 2. pag. 59.

(8.) That Justification by that Righteousness which Christ fulfilled for us, wholly without us, is a Doctrine of Devils. Dial. 1. pag. 48.

(9.) That Justification is by Works. Dial. 2. pag. 31. 51.

(10.) That Christ fulfilled the Law, only as our Pattern or Example. Dial. 2. pag. 52.

(11.) That the Doctrine of Christs Satisfaction is Irreligious and Irrational. Dial. 3. pag. 3.

(12.) That this Body which Dies, shall not rise again. Dial. 3. pag. 3.

William Pen.

Whether these Doctrines and Expressions, charg'd upon the People, called *Quakers*, by *Tho. Hicks*, in both his Dialogues, be really the Doctrines, and Sayings of that People, or not? *Reason against Rayl.* pag. 6.

The

John 1. 9. 21. *Tho. Hicks* says thus:—

That these are their Doctrines and Expressions, I am now to prove.

(1.) That the Quakers do hold, that the Light in every man; or the Light wherewith every man is Enlightned, is God. This Particular needs not to be Insisted on, for as G. Whitehead; and Will. Pen, deny not the Quotations produced for the Proof hereof. Will. Pen expressly clears me from Forgery in this Particular: Saith he, "Where we have never charg'd Forgery upon him; He (viz. Tho. Hicks,) hath taken the Opportunity, and that with confidence of an Innocent, to cry out: Is this candid to call me a Forger, when you confess the things? Examine, saith he, Dial. 3. pag. 4, 5, 6, 9. Thus Will. Pen, Counterfeit Christian Detected, pag. 9. If you please to Read my Book, and the Pages Will. Pen refers to; You will find, that the very Point now in Hand, is there Discours'd of: Though this might suffice, for my Vindication, yet for the sake of others, I crave Leave, that some Quotations may be Read.

In him was Life, and the Life was the Light of Men.

If the Life be the Divine Essence, the Light must be so also: For such as the Cause is, such the Effect must be: Thus G. Whitehead in a Manuscript.

The absurdity of this Argument being shew'd in my First Dial. pag. 3, 4. Will. Pen, answers thus. G. Whitehead, inferring from John 1. That if the Life was of the Divine Being, the Light must be the same; for as the Cause, so is the Effect: It was never Geo. Whiteheads principle, or words,

That

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That the Life which is the Light of Men, is but in it self a meer Effect: For he owns it, in its own Being to be no other, than God himself. And values not the Counterfeits (i. e. *Tho. Hickys* quarrel:;) *Counterfeit Christians detected*, pag. 56. Margin. We assert the true Light, with which every man is Inlightned to be in it self, the Christ of God, and the Saviour of the World, which is God: Not an Effect of his Power, as a created Light, as some men fancy. *Will. Pen, Quakerism a new Nick-name*, pag. 9, 10.

To call the Light in every man a meer creature, is contrary to *Iohn 1*. In him was Life, and the Life was the Light of men; which Light is Divine and Increated. *G. Whithead, Dip. Pl.* pag. 13.

Some call the Light Conscience, &c. Which Light was, before Conscience was, or Creature was; or Created, or made Light was: He made the Sun, the Moon, &c. And the Light was before these were made. *G. Fox, Gr. Myst.* p. 10.

Some call it a Natural Light: Which Light was fore the word Conscience was, or a Natural Light; The Sun, Moon and Stars either: For all things that were made, was made by it. The Natural Light, or made Light, are created Lights. He made the Sun, the Moon, and Stars. They were made. And here is the Natural Light to the Natural Eye. And the Light that every man is Inlightned with, that cometh into the World, was before these were made: Glorified with the Father before the World began. *G. Fox, Gr. Myst.* pag. 23.

The Light which every man that cometh into the World is Inlightned withal, is Christ; by

B

whom

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whom the World was made. *G. Fox, Gr. Myst.* pag. 185.

The Light which every one that cometh into the World is enlightned withal, is not Conscience; For the Light was before any thing was made, or Conscience named. *G. Fox, Gr. Myst.* pag. 331.

The words of the Everlasting and true Light, *who is the Eternal Living God*, and the King of Saints; which he gave unto me his Servant, to Declare to the Inhabitants of the Earth, &c.--- Harken, O ye Nations, &c. Thus saith the Lord God of Heaven and Earth, whose Name is the Light, I am the Lord, and there is none else can save: *I the Light created all things*; and Form'd, and made you all of the Dust.

I the Light gave unto every one of you Life and Breath; and you and all things are upheld by me the Light.

You scorn me *the Light in you*, and count me a Low, Poor, weak Thing, not worth taking notice of: You have disobeyed me, and dishonoured me, and called me a *Natural light*: You fight against me, *the Light and Life within you*. And I the Light, have been oppressed *in you*, and by you: But verily my Spirit shall not alwayes strive with you: For verily, *I the Lord God Almighty*, who am the Light, which have made manifest your Iniquities to you, which some of you call *Natural*. And say, That those who are led and guided by me *the Light within*, which makes manifest sin: That they are guided by the Spirit of Error and Delusion: *Mark*; I will make you know your Blasphemy; and you shall know and feel to your everlasting

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lasting Destruction, if you speedily repent not; That I the Light which lets you see sin, and reproveth for it, am Spiritual; and *am the Spirit of Truth: Mark, I the Light made you all of one Blood, &c.* But many of you have slighted me, *the Light in you*: I will make you know, at my Name, the Light; and you shall feel *'tis not Natural*, (as some of you have said of it:) For it shall break you to pieces, and all your Professions, and Wisdom, which is out of the Light. *I the Light in you*, will confound it all. I'll break all Sects, Opinions, and gathered Churches, so called; which are not in me. *I the Light in you*, will take away all Peace from the Earth: Yea, I'll bring you to your Wits end: I'll burn your Heavens; all your Joy, your Peace, your Righteousness, which stand in the power of Darkeness. *I the Light in you*, will consume it all. I'll burn Heaven and Earth; I'll burn within and without: I'll strike with Astonishment, with Fear and Amazement; with Madness and Destruction: I'll bring Plagues within and without, until I have consumed all you my Enemies, who will not own me, *the Light within*. Thus G. Fox, the younger, in a Collection of several of his Books. pag. 47, 49, 50, 51, 52.

All mind that Gift of God in your selves, which maketh you sensible of your present condition: You must receive *the living Principle of God*, in your own particular Vessels. Which Principle, *I call the Light*; it being a proper Name for it: But I shall not desire to Tie up any of you, to give this principle of Truth, only the Name of Light, I shall not matter if you call it, *the Truth*: Or, the Gift of God: Or a Measure of the Eternal Be-

8. *The Quakers Appeal Answered.*

ing. G. Fox, Younger. *Ibid.* 171.

Many more Proofs might be produced ; but I suppose these may suffice to confirm my first Charge : I shall now proceed to the next.

(2.) *That the soul is part of God ; of Gods Being ; without Beginning , and also Infinite ;* See Dial. 1. pag. 16.

Will. Pen.

What so base ? What so Irreligious as this Per-
version ? Men nor Devils could never study more
our wrong, than this pretended Christian hath done.
If this be his Christianity : The God of *Abraham*,
Isaac, and *Jacob*, preserve my Soul for ever com-
ing within the Borders of such a Religion. Chri-
stianity is absurd by such Traducers ; and Gods Spi-
rit grieved by such Injustice : I would not use the
word of Men, no, not Devils at this unequal rate,
he deals with us : Who both Mis-cites his words,
and abuseth the true meaning of what is truly Ci-
ted. *Reas. against Rayl. pag. 65.*

Tho. Hicks.

You have heard what *Will. Pen.* hath said touch-
ing this Charge : Be pleased also to hear my Quo-
tations : Read at length, and then Judge.

Is not *the Soul without Beginning*, coming from
God, returning into God again ? Who hath it in
his hand : And Christ the Power of God ; The Bi-
shop of the Soul ; which brings it up into God,
which came out from Him : Hath this Beginning
or Ending ? And, Is not this *Infinite* in it self ? *G.*
Fox, Gr. Myst. pag. 90.

Magnus

The Quakers Appeal Answered.

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Magnus Byne, saith, *The Soul is not Infinite in it self, but it is a Creature: And Rich. Baxter, saith, It is a Spiritual Substance: Now consider, (saith G. Fox,) What a condition, these called Ministers are in. They say, That which is a Spiritual substance is not Infinite in it self; but a Creature. That which came out from the Creator, and is in the hand of the Creator; which brings it up, and to the Creator again: This is Infinite in it self. Gr. Myst. pag. 29.*

God breathed into man the breath of Life, and he became a Living Soul: God who hath all souls in his hand. And is not this which cometh out from God which is in Gods hand, *part of God?* of God, and from God, and to God again. Which

* This is that *G. Fox*, to whom *Josiah Coal*, an eminent *Quaker*, hath written thus:

Dear, *G. Fox*, who art the Father of many Nations, whose life hath reached through us thy Children, even to the Isles afar off; to the begetting of many to a lively Hope: For which, Generations to come shall call thee blessed: Whose being and habitation is in the Power of the Highest; in which thou Rules and Governs in Righteousness; and thy Kingdom is Established in

soul Christ is the Bishop of: And is not this which came out from God, which God hath in his hand, taken up into God again: which Christ the Power of God, is the Bishop of: *Is not this of Gods being?* Gr. Myst. pag. 100.

Is not this of his Being, the Soul which he hath in his hand. * *G. Fox*, Gr. Myst. p. 68.

I presume you are satisfied that in this particular, I have done the

the *Quakers* no wrong. Peace, and the Increase thereof without end. *Dat.*
My next Charge is this: 21st. day of the 12th. Mon,
1658. See *Tyr. Detected.*
pag. 19.

Charge. 3.

(3.) *I do accuse the Quakers, for denying Jesus Christ to be a distinct Person without us, See Dial.*
3. pag. 2.

VWill Pen,

Because we assert the true Light with which every man is enlightned to be in it self *the Christ of God, and the Saviour of the world.* *Tho. Hicks,* doth infer, That we deny the outward Sufferings of Christ in his bodily Appearance. *Reas. against Rayl.* pag. 56:

Tho. Hicks,

Whether herein I have misreported their belief, let these Quotations be read and considered.

Jesus Christ, a person without us; is not Scripture Language; but the *Anthropomorphites*, and *Mugletonians*. *G. Whitehead. Dip. Pl. p. 13,*
The Socinians tells us of a *Personal Christ*; and that the Man Christ Jesus our Lord, hath in Heaven a place remote from Earth; a Humane body: But doth he believe him to be the Eternal God, whilst he Imagines him to be a *Personal Christ*? a Humane body so Limited and confined to a Remote-

moteness. *G. VVhitehead, Append. to Reas. against Rayl. pag. 21.*

Where proves he by Scripture, that Christs second coming, without Sin to Salvation, is a *personal coming*. *G. Whitehead, Ibid. pag. 24.* 'Tis a design of Satan to keep men in carnal Imaginations and Dark thoughts of a Humane, Personal Christ. *G. VVhitehead, Ib, pag. 27.*

I tell, Will. Pen, that his not speaking to this point, signifies that he is Pinch'd: See Dial. 3. pag. 26. Unto which he returns this answer. Why, are we Pinch'd because we say nothing to a Doctrine the Scripture saith nothing of? Give me one place that mentions Christ to be a distinct Person without us. Art thou so Destitute of common sence, as to think of proving the Quaker no Christian, because he denies a Doctrine not expressed in Scripture? VVill. Pen, counterfeit Christ. pag. 77. and in pag. 78. He calls this, his Disbelief of my Scriptural belief.

However (*saith VVill. Pen*) I hope for our tenderness in this Particular: Considering that *Tho. Hicks* his Charge is no Scripture Phrase: And that such like Expressions occasion People to Retain, Mean and Dark apprehensions of God and Christ, and his place of Residence; we shall not suffer in the Minds of our sober Readers as men Undeserving the Name of Christians. *VVill. Pen, counterfeit Christ. pag. 79.*

Gods Christ is *not distinct* from his Saints, nor his Body, for he is

Robert Wastfield, a noted *within them* : *not Quaker*, being asked this Question, *Why they spoke and write so darkly and doubtfully of the Person of Christ?* His Answer was, Because you are not able to bear what we have to hold forth concerning him : Adding, that if they should declare what they held concerning Jesus Christ, they should be stoned in the streets.

Such are deceived that say Christ is *distinct* from the Saints, *Ib.p. 16.*

If there be any other Christ but he that was crucified

within, *he is the false Christ*. And he that hath not this Christ that was risen, and crucified within, is a Reprobate.

Though Devils and Reprobates may make a talk of him without, *G. Fox, Ib. p. 206.*

Nath. Robinson, Minister at *Southampton.*

The next particular Opinion which I charge the Quakers with, is this.

4. That Christ redeems himself : This I draw as a necessary consequence from their words : see *Dial. Ist. p. 47.*

ib.

4. 3.

William

William Pen.

This is a stumble and a gross perversion of our words: *Reas. against Rayl. p. 62.*

Tha. Hicks.

Whether this be a perversion or not, I shall refer you to their own words.

Few are come to know what it is that wants Redemption; and that the promise is to: For there is a seed to which the Promise of Redemption is, *Ja. Naylar love to the lost, p. 47.*

Christ is the Election, and the Elect seed, *Ibid. pag. 32.*

The Promise of God is to the seed that hath been laden as a cart with sheaves by the sinner: which seed is the hope Christ, *G. Fox Gr. myst. p. 324.*

We doe assert the Redemption of the seed: *Will. Pen. Reas. against Rayl. p. 62.*

Tis no wayes absurd that we affirm, That the end of Gods manifesting himself in the flesh, was for the Redemption and deliverance of His Holy life, that was in a man as a small seed, even the smallest of seeds, that had been long vex'd, grieved, and press'd down by sin and iniquity; *Will. Pen. Ib. p. 63.* This seed was, and is pure for ever, *Ib. p. 64.*

That which was lost is still in mans heart, and there it must be sought, for it remains still in the house, that is, mans heart, this is the thing to be sought, This Christ came to seek and to save, And all his ministers preach'd people to this, the lost in man,

* *G. Keith*. In a meeting with me a few weeks since, told me, That he added these words, (*viz.*) *That they might find a lost God, a lost Christ whom they had lost*, I then answered, tis true, those words were added, yet were they no otherwise serviceable to him, than as a blind, to deceive his unwary reader; For, First, By lost in his whole discourse, in that book cited, is intended of God and Christ, which he there calls, *The principle, Kingdom, or Appearance of Christ by his light in mans heart*. And as Jesus Christ came to seek, and save the lost, so all his ministers preach'd people *to this*, The lost in them.

Secondly, The sence I put upon the word *lost*, is no other, Than what, *William Pen* allows; *lost*, *saith he*, As taken by *Tho. Hicks*, is meant of mans lost condition, And as there used by *G. Keith*,

man, a lost God, a lost Christ *, This was the sum and substance of their Doctrine, *G. Keith*. *Inmed. Revel. p. 75, 76.*

When God created man, He put his Image, *Christ the express image of himself*, in man. He breathed into him the breath of life, He lived in God, And Christ the light of men, was his life, lived in him: then the Lamb was not slain, *Christ*, the Lamb, the life of man--- But when man sinned---so the Lamb came to be slain in him from the foundation of the world. That Holy, meek, harmless nature: *The Lamb's nature was slain in him*---Now the bowels of the Fathers love, stir'd in compassion to the work of his own hands, *that of the pure creation in man*, which though shut up in death, yet it remain'd and perish'd not, as to its being, It did not become a nothing, but remain'd a being, And
this

is understood of God and Christ, whom man had lost: *Rea. against Rayl. pag. 61.*

Thirdly, I further said that the sence, in which I represented him, was according to the opinions of others of his friends.

* Judge Reader whether I have wronged G. Keith or not.

whereof Abrahams old decayed body, as good as dead, and Sarahs barren womb was a type, G. Keith *Immed. Revel. p. 44. 45. 46.* of this seed, he elsewhere, speaks thus; what the seed, and birth of God in us, *Judgesh, or discerneth, or doth is ever infallible*, the eye of the seed, alwayes seeth infallibly, Its ear, alwayes heareth infallibly, its hand alwayes acteth infallibly, *Ibid, p. 23.* This seed, and birth of God in man, is that which Geo. Keith saith, Christ came to seek and save.

this is the lost, which God sent his son into the world to seek and to save, not to seek and save the old Adam, that birth of the Serpents begetting, but to destroy it; for it is not capable of Gods salvation, But that, which Christ came to save, is that of God, which proceeded from him, The seed of God in man, The seed of Abraham, whereof Abrahams old decayed body, as good as dead, and Sarahs barren womb was a type, G. Keith *Immed. Revel. p. 44. 45. 46.* of this seed, he elsewhere, speaks thus; what the seed, and birth of God in us, *Judgesh, or discerneth, or doth is ever infallible*, the eye of the seed, alwayes seeth infallibly, Its ear, alwayes heareth infallibly, its hand alwayes acteth infallibly, *Ibid, p. 23.* This seed, and birth of God in man, is that which Geo. Keith saith, Christ came to seek and save.

These instances considered, I shall leave it with you to Judge, whether my consequence was or not proper from their words, my next charge is this, (5.) That

(5.) *That the Quakers do deny the Scriptures to be the Rule of Faith, and Practice unto Christians :*

Proof.

We deny the Scriptures to be the Rule of Faith and Practice : In honour of that Divine Light that was the Authour of them, &c. *Will. Pen. Reas. against Rayl. pag. 48.*

There is nothing in the Scripture that is a duty upon me, or which I am obliged to obey, because there Recorded : Whatsoever is a Command to me, I must not receive from any man or thing without me ; nay, *not the Scripture it self* : Yea, it is the greatest Error in the world, that ever was Invented, and the ground of all Error, to affirm that the Scripture ought to be a Rule to Christians. *Ben. Furly*, a noted *Quaker*, in a Letter. *See Dial 1. pag.*

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He that perswades people to let the Scriptures be the Rule of Faith and Practice, would keep People in Darknes : For whosoever walks by the Rule without them, and teach men so to do ; would make void the Covenant of Life, and Peace. *Edw. Burrows works. pag. 62.*

G. VVhitehead, accounts it Idolatry to call the Bible, a Means of our knowing God. *Dip. Pl. pag. 13.*

To such as say the Scriptures are the Rule, *G. Whitehead writes thus* : Poor men, you have shewn your selves sufficiently herein : And what an Emptie, Implicite Faith you are in ; and how void, both

both of the Knowledge of God, Christ, and Salvation you are : And how yet in your sins ; having denied Christ and his Light within to be your Rule, and Way, and Foundation ; as he is to his Followers : And so you are walking by your Fancies, and Imaginations ; who set the Scriptures in the place of Christ, as your only absolute Rule ; and ground of your Faith and Knowledge. *Christ ascended, pag. 11.*

Charge, 6.

(6.) *That the speaking of the Spirit in any, is of greater Authority than the Scriptures. See Dial. 1. pag. 28.*

Proved.

This Question was put to a Quaker, as G. VVhithead, confesseth : Do you esteem of your speakings to be of as greater Authority, as any Chapter in the Bible ?

To which his Answer is, That which was spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures, and Chapters are, and greater. *G. VVhithead, Serious Apol. pag. 49.*

Charge. 7.

(7.) *That is no command from God to me, which God hath given by way of command to another. Neither did any of the Saints Act by the command which was to another : Every one obeyed their own command. See Dial. 2. pag. 59.*

I prove this.

That is no Command from God to me, which he Commands to another: Neither did any of the Saints we read of in Scripture, Act by the Command which was to another, &c. They obeyed every one their own Command: And thou J. Turner, or any other who goes to Duty, as you call it, by *Imitation from the Letter without*, which were Commands to others; in your own VVills and Time; your Sacrifice is not accepted; but is an Abomination to the Lord. *Edw. Burroughs works, pag. 47.*

You take up a Command from the Letter, and Imitate the Apostles, in that Mind and Nature, which in the Apostles was Crucified; and you say Christ Commands it; when the Letter doth but declare it, you say, *in such a verse of such a Chapter*: Such a Command is, not having received the Com-

mand by the same

These words *Edw. Bur.* gave out, (as he himself saith,) by Order and Authority given to him, by the Spirit of the Living God, the 31th. day of the 10th. Month; in the year of the worlds Account, 1655. about the 4th. hour in the Morning, when he was upon his Bed in *Kilkenny City*, in the Nation of *Ireland*: Given under my hand, and Sealed by the Spirit of the Eternal God,

Spirit. Here you are proved to be them which use their Tongues, and say, He saith it; when God hath not spoken to you; *but as you read it, without you*: As the False Prophets may do the words of the true Prophets: And thus you are in the *Witchcraft*. *Edw. Burroughs works, pag. 105.*

who

who lives for ever ; through a Servant of the Lord.
Edw. B. see his works, pag. 96.

Charge. 8.

(8.) *That Justification by that Righteousness which Christ fulfilled for us, wholly without us, is a Doctrine of Devils.* Dial. 1. pag. 38.

Proved.

And indeed this we deny ; (*viz. Justification by the Righteousness which Christ fulfilled in his own Person for us, wholly without us :*) And boldly affirm it in the Name of the Lord, to be a Doctrine of Devils ; and an Arm of the Sea of Corruption, which doth now Deluge the world. *W. Pen, Serious Apol. pag. 148.*

Charge. 9.

(9.) *That the Quakers hold Justification by works.* See Dial. 3. pag. 2. And I now add, by works in the strictest Notion.

Proved.

God accepts not any, where there is any failing : Or who do not fulfill the Law, and Answer every Demand of Justice. *Edw. Burroughs works, pag. 33.* In answer to the 14th. *Query :* V Was not Abraham Justified by works ? V We must not conceive that his Personal-Offering was not a Justifying-righteousness : But that God was pleased to count it so. Nor was there any Imputation of anothers Righteousness to Abraham ; but on the contrary. His personal Obedience, was the ground of that just Imputation. Therefore, that any should be Justified by anothers Righteousness Imputed, and not Inherent in him ; is both Ridiculous and Dangerous. *W. Pen, Reas. against Rayl. pag. 80.*

Charge.

Charge. 10.

(10.) That Christ fulfilled the Law, only as our pattern. See Dial. 2. pag. 52. Compared with Sand, Foundation, p. 26.

Will. Pen.

If he can find the word *Only* there: Or such an Answer to such a Question; or the Matter strictly contained in that Question, he hath not wronged me. But sure I am, there is no such Question: and as sure, The fulfilling of the Law, was not the subject Treated on: And very certain, the word *Only* was not there: Therefore a Forger, &c. Will. Pen. Reas. against Rayl. pag. 78.

Tho. Hicks.

Let the Book and Page referred to by me, be read; and then Judge; whether Will. Pen was advised thus to answer.

For not the Hearers of the Law, are just before God; but the Doers of the Law shall be justified, Rom. 2. 13. From whence (saith Will. Pen,) how unanswerably may I observe, unless we become doers of that Law, which Christ came not to destroy, but as our Example to fulfil; we can never be justified before God. Nor let any Fancy that Christ hath so fulfilled it for them, as to exclude their Obedience from being requisite to their acceptance; but *Only* as their Pattern. Will. Pen. Sand. Found. p. 26.

Judge now whether the Law was Treated on; or whether the word *Only* be there. Both which, Will. Pen you hear denies. Again, let it be noted, That this very Argument is Printed in Will. Pens Reas. against Rayl. pag. 94, 95. Whereby you may be ascertained that he had his *Sandy Found.* by him, when he charg'd my Citation from it, with Forgery.

Charge.

Charge. 11.

(11.) *That the Doctrine of Christs satisfaction, is Irreligious and Irrational.*

Proof.

That this is true, see *Sand. Found.* p. 22. Where *Will. Pen* speaks thus. Consequences; (*that is from this Doctrine*) Irreligious and Irrational; and concludes one of his Consequences thus: O the Infamous Portraiture this Doctrine draws of the Infinite Goodness: Is this your Retribution. O Injurious Satisfactionists! Thus *VWill Pen*.

Charge. 12.

(12.) *That this Body which dies, shall not Rise again.*

Proof.

G. VWhithead, asserted in the hearing of many Witnesses, That this Body shall not rise again.

Such a Resurrection is Inconsistent with Scripture, Reason, and the Belief of all men, right in their wits. *VWill. Pen, Reas. against Rayl. pag. 133.*

For shame let us never make so much stir against the Doctrine of Transubstantiation: For the absurdity of that, is rather out-done than equalled by this Carnal Resurrection. *VWill. Pen. Ibid. p. 134.*

The Change which shall be is not of Accidents, but of Bodies. *VWill. Pen. Ibid. p. 136.* and in p. 138. He calls it a Barbarous Conceit.

From our denying the Resurrection of the Natural and Corruptible Body, &c. *Will. Pen. counterfeited Chr. p. 32,*

I hope you are satisfied, that I have not in any of these 12 Particulars, either Mischarged or wronged the *Quakers*.

But, If any should Question the Authority of the
Books

Charge. 10.

(10.) That Christ fulfilled the the Law, only as our pattern. See Dial. 2. pag. 52. Compared with Sand, Foundation, p. 26.

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For not the Hearers of the Law, are just before God; but the Doers of the Law shall be justified, Rom. 2. 13. From whence (saith *Will. Pen.*) how unanswerably may I observe, unless we become doers of that Law, which Christ came not to destroy, but as our Example to fulfil; we can never be justified before God. Nor let any Fancy that Christ hath so fulfilled it for them, as to exclude their Obedience from being requisite to their acceptance; but *Only* as their Pattern. *Will. Pen. Sand. Found. p. 26.*

Judge now whether the Law was Treated on; or whether the word *Only* be there. Both which, *Will. Pen* you hear denies. Again, let it be noted, That this very Argument is Printed in *Will. Pens Reas. against Rayl. pag. 94, 95.* VWhereby you may be ascertained that he had his *Sandy Found.* by him, when he charg'd my Citation from it, with Forgery.

Charge.

Charge. 11.

(11.) *That the Doctrine of Christs Satisfaction, is Irreligious and Irrational.*

Proof.

That this is true, see *Sand. Found.* p. 22. Where *Will. Pen* speaks thus. Consequences; (*that is from this Doctrine*) Irreligious and Irrational; and concludes one of his Consequences thus: O the Infamous Portraiture this Doctrine draws of the Infinite Goodness: Is this your Retribution. O Injurious Satisfactionists! Thus *VWill Pen*.

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But, If any should Question the Authority of the
Books

Books which I have Cited: I desire, That *WVill. Pens Reas. against Rayl* p. 185, & 186. may be read.

WVe shall (saith *WVill. Pen*) among the many Books writ by us, in general, in Defence of our VVay we profess, lay these few upon the Heads of our several Adversaries; as containing much of what can be said, in behalf of our Principle, and Practices, viz.

(1.) Priests and Professors Principles. (That is the Book Intitled, *The Gr. Myst.*) by *G. Fox*.

(2.) *Edw. Burroughs*, his VVorks.

(3.) Divinity of Christ, by *G. VVhithead*.

(4.) Immediate Revelation, by *G. Keith*.

(5.) Serious Apologie, by *G. Whithead*, and *Will. Pen*.

(6.) Christ Ascended, by *G. Whithead*.

(7.) The Spirit of Truth Vindicated, by *W. Pen*.

These with our present Discourse: (*that is Reason against Rayl.*) Let them Answer: Thus *W. Pen*.

2. Head, or Matters of Practice.

That it concerns them to render their Adversaries as Ridiculous as they can; and to make their Friends believe, they do nothing but contradict themselves: And if this fail, to Insinuate by way of Question, something that may be a Slander to them: See his Dial.

1. pag. 72.

WVill. Pen.

This is a Forgery, O horrible Impiety! God, our God Vindicate our Innocency from these Hillish Slanders. *Reas. against Rayl. pag. 138. 161.* Were we what he Represents us to be, in this very Matter, the severest Plagues and Judgments of the Eternal God, we might justly expect to be our Portion. *Ibid. pag. 4.*

Tho.

Tho. Hicks.

Whether I have wrong'd them or not, in giving such an Answer in their Names: Let these Quotations be Read, and Considered :

Our Ignorance of his Name; deprives us of that Scope, which we might otherwise have, for producing perhaps as large a Catalogue of Doctrinal Mistakes; in what he himself, or those to whom he adheres, have writ: Perhaps also, he was afraid of such Truth as may be seasonably told of him, to *the Discrediting of his Enterprise*. Thus *Will Pen*, in answer to the Author of the *Spirit of the Quakers* tried. *Spirit of truth Vind.* pag. 6.

G. Whitehead, in his Answer to *Mr. Danson*, insinuates a Slander upon him, by way of Question: He, (saith *Whitehead*) stiles himself sometimes Minister of the Gospel at *Sandwich*: But is not rather that Report of him true, that there he was given to Gaming, Bowls, and Ninepins, &c. See *Divinity of Christ*, written by *G. Whitehead*. pag. 49.

This Question was put by *G. Whitehead*; not because *Mr. Danson* was guilty, but meerly to Slander him; will appear from what *Will. Pen* says in his Apology for his Friend *Whitehead*; in this very thing.

Who knows not (saith *Pen*) That the Priests give themselves a Liberty of more than that? What Game (almost) do they scruple to play at. And if *G. Whitehead*, to detect the Priest, since others gave themselves that Loose, did therefore make that Query: Must it therefore be taken for granted that he concluded him such? *Spir. of truth Vind.* page 137.

Hear the Complaint of another, who very well
C 2 knows

knows the Temper and Practices of the *Quakers*.

If any persons, (*saieth he*) Write or Speak their Grief (*that is at the Quakers Miscarriages*;) that the Publick take notice of it; they will Represent them under such Terms, as may render them *Odious*: And the more Effectually to weaken their Testimonies, they will Fix upon them, *Scurrilous and contemptible Appellations*. And to prevent any Inquisition into the truth of the Matter, they would make People believe, that they are Envious, Malicious, Dirty, Factious, and Ranting Spirits. *Spir. of the Hat.* pag. 36, 37.

(2.) *I accuse the Quakers, for calling such as ask them Questions, Reprobates: And saying they are in the Sorcery and Witchcraft,*

VWill. Pen.

This is a great Lye. *Reas. against Rayl.* pag. 154, 156.

Tho. Hicks.

Be pleased to read *Edw. Burroughs* his Answers to Twenty serious Questions; and you will find that which is sufficient to clear me from Lying. His words are these: *Thou Reprobate*, and child of darkness; the Light condemns thee, and *thy Generation eternally*: We witness thee to be in the *Sorcery and Witchcraft*: Thou art Darkness it self. *Thou Dragon*; thy Queries are Conjured in the Black-art, out of the bottomless Pit: *Thou Diviner*; we witness thee to be the *Beast*, which wars with the Lamb: *Thou Antichrist*, which looks at Christs Death at *Jerusalem*, alone: Thou art seen with the Light; and with it *condemned for ever*. Thou blind Pharisee and Blasphemer: *Thou Jesuite* art pleading for a *Christ* as far off thee: Thou art under the Wo; and

and from that Wo, thou shalt never flee. Let all People see, whether thou be not a *blind Ignorant Sor.* Here thou Repliest thy Sottish Queries concerning the *Body of Jesus*, as the *Devil did* about the *body of Moses*: Thou disobedient one; upon whom God will render Vengeance in flaming Fire: Thou *art accursed*: Thou Beast, to whom the Plagues of God are due, upon whom the wrath of God must be accomplished: Thou *art shut out from God for ever*: Thou blind Hypocrite: Thou *Cain*: Thou full of Subtilty: VVith the Light thou art seen, and with the Life thou art Judged and Condemned: Thou *dead Beast*; thou art unredeemed from thy vain conversation, and so art not Justified; *nor never shalt be.* Stop thy Mouth *thou Sorcerer*: The same that justifies us, shall condemn thee Eternally. The manner of Christs being in the Saints, thou knowest not; who art a *Reprobate*; and shalt find him to thy Eternal Condemnation. *O thou dark Beast and Conjuror*, Querying with thy conjured words: Thou Blaphemer, thou Serpent, thou dark Sottish Beast, &c. † *Edw. Burroughs's works.* pag. 29. to 34.

† *Ed. Burroughs blessed God, that had discovered the Querist saying, thy Queries are answered lovingly and plainly, in Scripture Language and Terms. Ibid. p. 34.*

(3.) That VVill. Pen, by the sence of the *Eternal Spirit*, doth declare: (That those Cursing, Railing, and Lying Answers of *Edw. Burroughs*) were the only fit Answers to the Priests Trappaning Questions. See *Dial.* 3. pag. 80.

Will. Pen.

Oh ungodly Slander! the Lord rebuke thy Foul spirit. *Counterfeit Christ.* pag. 44.

Tho. Hicks.

These are *William Pens* words; with respect to the Answers *Edw. Burroughs* gave to the 20. Questions, before hinted. I warrant it (saith *Pen*) from God; and by the sence of his Eternal Spirit, do declare: That it was the Portion and only fit an-

† *O horrid Excuse of such Raylings, which is far worse than the Answers given.*

swer to be given to those Trappan- ing questions. † And had *Edw. Burroughs* gone into a Familiar, opening unto his Vul- terous, Unclean, Serpentine Eye,

all the deep things of the Spirit of God, and My- steries of Holy Kingdom; who was in that Nature, that Crucified the Lord of them; *Edw. Burroughs* had brought the wrath of the Eternal God upon him- self, instead of the Priest. *Will. Pen, Reas. against Rayl. pag. 164.*

(4.) Another Evil I accuse them of, is: *Prefer- ring their Pamphlets before the Bible.*

This was proved from the Titles they give to their own books; and the Titles they give to the Scrip- ture, viz. *The Voice of Wisdom: Breathings of true Love: Shield of Truth: A Spiritual Glass: Light risen out of Darkness.* These are the Titles given to several of their books.

But the Scriptures are called, *Letter: Dead Letter: Paper, Ink and Writing: Carnal Letter, &c.* 'Tis easie to judge by these Titles, to which the preference is given.

(5.) *They bid people follow the Light within; and if they do not, they load them with bitter Revilings.*

Will. Pen, calls this a great Lye. Reas. against Rayl. pag. 154. 156.

¶ Whereas the truth of this is so notorious, that
it

it needs no proof. Witness their Railings at such, that in Conscience oppose them, and their Errors.

(6.) *They say God himself is the immediate Teacher of his People; and yet they appoint their Ministers to speak in such a place, &c.* Dial. 2. p. 66.

Will. Pen. faith, this is a very Lye, *Reas. against Rayl.* pag. 156.

I answer, Why may they not as well appoint persons before-hand, as they do Meetings, several days before. This latter was made an Excuse, for *Will. Pens* absence from this Meeting. It is usual, said a Friend of *Will. Pens*, for him to appoint Meetings some dayes before; engaging to be there, and he must not break his promise, &c.

But if this will not amount to a full Proof of my Charge, then let me refer you to the Complaint of one, that was no stranger to their practices.

And what meaneth, (*saith he of the Quakers*) That certain persons are appointed to spend the whole time in Speaking in every Meeting; and all the rest to come as Hearers, neglecting the Gift in themselves; only waiting upon their Lips. *Spirit of the Hat.* p. 29.

(7.) *I accuse them for Intitling God to sleeveless Errands.* Of this I have given several Instances. *Dial.* 1. pag. 27. which cannot be disproved.

(8.) *I charge them for refusing a publick Meeting, to Debate the chief things in Difference, between them and others. Under pretence of being cautious of running themselves into Jeopardies.* See *Dial.* 3. pag. 88.

Will. Pen.

This is a Notorious Falshood. *Counterf. Christ.* pag. 45.

Tho. Hicks.

That they did refuse, I can prove by many Witnesses; and that they excused themselves as before. *Tho. Priors Letter to Mr. Haworth*, will testify. *His words were these:*

It is expected, that the Book stiled, *The Quakers Converted*, be the subject of the Dispute; and also that equal Liberty be admitted on both sides; And that the place be free from Disturbance and Molestation: For we understand that some of the Magistrates have made Enquiry, and are offended. Therefore I find that my Friends are Cautious, not to run themselves voluntarily into such Jeopardies, on slight Invitations, &c.

The Reasons why they desired the place to be free from Molestation, was given in a second Letter, viz.

(1.) That *W. Haworth*, and his Company might seriously consider of it, as not to draw and Invite others into Hazard and Danger.

(2.) That they would be no means or Cause of Molestation, directly or indirectly; giving the Magistrates occasion either by too much noise aforehand, or by Heat or Passion against us.

But still the Book, *Stiled the Quaker Converted*, must be the subject of the Debate.

Whereas the Meeting was propounded to Debate the chief things in Difference between them and others; and the utmost Answer that as yet hath been given thereunto, is this:

After the aforesaid Book hath been fully Examined, and Discours'd: Then if *W. Haworth*, hath not Disputing enough, he hath Liberty to propose other Questions in writing: And if they be such Learned ones as may tend to Peoples Edification. A

A farther time may be granted to Debate them :
Thus *Tho. Prior* in his second Letter.

Moreover, I did above a Year ago, send six Questions to *G. Whitehead*, promising to meet him to Debate them in the most publick Place I could get ; but he would not accept thereof. See *Dial.* 3. p. 86, 87.

(9.) That they own the Scripture as far as it agrees to the Light in them. See *Dial.* 1. pag. 66.

Will. Pen.

This is an arrant Forgery. *Reas. against Ray.* p. 160.
Thomas Hicks.

This is before proved in their asserting the Scriptures to be given forth from the light within.

(10) " Did the light within Create the Heavens
" and the Earth ? yea : " Is it the immediate object
" of Divine Worship ? yea.

William Pen.

These Answers are Forgeries, *Reas. against Rayl.*
158, 159.

Tho. Hicks.

See this at large proved, under the Head of the light being God.

(11) That if those things objected against the Quakers in two former Dialogues be true, that then *Will. Pen* hath confest that a Quaker is quite another thing than a Christian : *Dial.* 3d. p. 1.

William Pen.

This is a forgery : I never said nor confess'd any such thing in all my life : *Counterf. Chr.* p. 13.

Tho. Hicks.

Will. Pen hath written these words. He, (that is, *Tho. Hicks*) now to vindicate himself from such Injustice, hath given us a second part, wherein he hopes to make good what he hath charged upon us,
by

by Quotations out of our own Books : which, if faithfully done, *I shall freely acknowledge that a Quaker is quite another thing than a Christian, Will. Pen. Reas. against Rayl. p. 2.*

(12) These words ; which I relate in VWill. Pens name : (viz.) *Were we what he represents us, the severest plagues and Judgements of God would be our portion Dial. 3d. p. 1, 2.* These I say he accounts a Forgery, *Counterf. Chr p. 15.*

Let Will. Pens own book be read, and you will find these VVords there : (viz.) were we, what he represents us in this very matter, the severest plagues and judgements of the Eternal God, we might justly expect to be our portion for ever, *Will. Pen Reas. against Rayl. p. 4.*

(13) VWill. Pen accuseth me with a down-right Forgery, in giving this Answer in *George Whitheads* name, viz. *That the plagues and judgements of God will follow thee, Dial. 2. p. 1. Reas. against Rayling, p. 163.*

The truth of this Answer see attested to, under Mr. *John Gladmans* hand, *Dial. 3d. p. 85.*

(14) *That their owning Christ, is no other than a meer Mystical Romance ;-- And that the light in them sees no necessity of a Mediator.*

VWill. Pen.

These are lyes and slanders, *Reas. ag. Rayl. p. 154.*

Tho. Hicks.

They that deny Jesus Christ to be a distinct person without us, are guilty of the first : And they that maintain, That God accepts not any who do not fulfill the Law, and answer every demand of Justice, can see no necessity of a Mediator.

(15) Another Lye *Will. Pen* doth accuse me of, is this :

this: That the Quakers deny Christs visible coming and appearance in the world. See his *Reas. ag. rayl.* p. 154. where he refers you to *Dial. 2d. p. 37, 45.*

Be pleased to examine the pages referred unto by *Will. Pen* --and then Judge. The question there is this; *Whether Christ did not dwell amongst his Saints after another manner and more Visible, than now he dwells in them?*

To which *Edward Burroughs* return'd this Answer.

For thy word *Visible*: he is not, nor never was *Visible* to thee, nor thy Generation, &c.

Upon this I said, That the Quaker denyes that Christ was ever visible to wicked men, such as he esteemed the Querist to be, &c. See *Dial. 2d. p. 37.*

(16) That they account the Blood of Christ no more than the blood of a common Theif. See *Dial. 1.*

VVill. Pen.

This is an ungodly Asperſion. *Reas. ag. Rayl. p. 154.*

Tho. Hicks.

See this fully proved, *Dial. 2d. p. 3, 4.*

(17) That one of their friends bid her husband take another woman, *Dial. 2d. p. 63.*

(18) That a Revelation hath been pretended to excuse the payment of a just Debt, *Dial. 1. 26.*

(19) That some of their Friends have excused some of their Villanies, by pretences to the innocent Life, *Dial. 3. Epist.*

Concerning these three last, I propose this unto the Quakers, that if they will chuse six sober, and disinterested persons, I also will do the like; And if I cannot give sufficient Reasons for what I have Objected against them, I will contentedly submit, to what those twelve men shall determine.

VVe

VVe whose names are hereunder written, doe certifie that the aforesaid Quotations, are truly recited out of those Books to which they refer, VVitnefs our hands.

My occasions calling me from the meeting, before the ending thereof, but since, having perused the proofs, by comparing them with the Quakers Books whence they are cited, I find them to agree. Witnefs my hand.

William Kiffen.

*Dan. Dyke.
Han. Knollys
John Gosnell
Tho. Paul
Henry Forty
John Norcot
Tho. Wilcocks
Robert Snelling
Maurice King
Jonathan Jennings
Thomas Plant
Joseph Morton
Owen Davis
John Hunter
John Snelling
William Dix
John Vernon.
Edw. Noble
Rob. Maton*

*John Singleton Dr.
James Baron.*

There are many more both Ministers and others, who are ready and willing (if occasion serve) to attest the same.

Note also, That those Instances in the foregoing Margents, were added since the Meeting for further proof.

A Postscript to the Reader.

HAVING seen *William Pens* complaynt, wherein after his idle Excuses, *He is pleased to propose for a publick Meeting*: To which I answer, That such a Meeting never was refused, but often hath been desired by me, *provided*, That the matters in controversy betwixt us, might be the subject of the Debate: Accordingly, I did long since send Six Questions to *G. Whitehead*, promising to meet him in the most publick place I could procure, so be it, he would comply with these Conditions: (1) That I might have liberty to produce

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produce their own Books, to be read openly, for the clearing matter of fact. (2) That we might agree upon a Rule by which our Discourse may be determin'd. (3) That he would speak directly and plainly to the Question. (4) That but one at a time should speak: and (Lastly,) That any who would might write after us. The Questions were these: (1) *Whether the Light in every man be God?* (2) *Whether the Light in every man, be the true and very Christ the Scripture speaks of?* (3) *Whether Christ hath not a personal Being without men?* (4) *Whether the Soul be part of Gods Being, without Beginning, and infinite?* (5) *Whether none of those things which God hath given by way of Command to others, be a Command to me?* (6) *Whether the speaking of the Spirit in the Quakers, be of greater Authority than the Scriptures?* G. Whitehead would not accept hereof; though I told him, These were some of the things which the Dialogue objects against them; But if William Pen will engage in the Disquisition of these Questions, upon the Conditions afore said; and also, *That no more than three of each side, be allow'd to Debate, and but one of those three to speak at a time, equal liberty being granted on each side, to those persons nominated and allow'd;* upon notice of his willingness, He shall (God willing) be attended: But if he refuse, 'tis expected, he give sufficient Reasons why he doth so. Forasmuch, as these are some of the principal matters in difference, every Question having its Foundation in their own Books, (as the foregoing Narrative will abundantly manifest,) whereupon, I conceive, he ought not to decline them; yet nevertheless, if he shall rather choose to insist upon other matters of less importance, giving his Reasons
why

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why these, and not those before propounded, Then, let him send me the particulars thereof, subscribed with his own hand, and I will give him a speedy answer.

I have now a few things to add, (respecting matter of fact) which were not spoken to, in the Publick meeting aforesaid. (1) *That they (the Quakers) make use of the Scriptures only to silence them, that plead for it as their rule.* [see Dial. 1. p. 24, 25. Will. Pen accounts this, a Forgery Reas. ag. Rayl. p. 158. my answer is, That I have given an instance, (and that of no ordinary Quaker) By whom, words of such an import were spoken, and withall plainly intimated to whom he so expressed himself, see Dial. 3. pag. 36.

Another particular (*which Will. Pen in his wonted modesty calls a lye*) Is that Instance, concerning *Nicolas Lucas*, Dial. 2. p. 71— In this also, I have been cleared, and vindicated, Inasmuch as the person, from whom I had the relation, (who heard him speak the words) hath Attested it, to *Nicolas Lucas* before witnesses; And whereas tis said in the *Append. to Reas. against Rail.* p. 12. That it was refer'd to *Henry Stour* to wit-ness that charge, Reader, I doe assure thee, that no such matter was refer'd to him.

The next thing, (*which Will. Pen in his haste hath branded for a lye and slander*) Is this, That I should say, *The tendency of all the Quakers reasoning about Instituted Religion, is to Debauch mankind, and to teach men to live in rebellion against God.* Dial. 3. p. 65

In answer hereunto, I shall produce *Will. Pen* himself for my compurgator, Who, concerning the ordinances of water Baptisme, and breaking of Bread, writes thus. *I would not have any so foolish as to think, That Christ came to abolish the shaddows of the Jews, And Institute others in their room, He came to remove, and abolish the very nature of such ordinances.* I affirm, circumcision, is as much in force as Water-Baptisme, And the paschal Lamb, as Bread, and Wine, *They were both but shaddows, and both Elementary, and perishable, And though the latter were more Immediately forerunning and Introductory of the substance it self, yet not to be perpetuated; For a continuance of them, had been a Judaizing of the spiritual, and Evangelicall worship. The Gospel would have been a State of Figures, Types, and shaddows, which to assert or practise, is as much as in us lyes to pluck it up by the Rootes.* The Appellation [Ordinances of Christ] I therefore Renounce as unscriptural, & ineangelical Besides the spirit of whoredom from God, Gross Apostacy, Superstition and Idolatry, yea a spirit of Hypocrisie, persecution, and murder, and all manner

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m *R* of wickedness has got them, and covered it self with them; An *an* testifie, from the same spirit by which Paul renounc'd Circumcision, That they are to be rejected, as not now required, And the Lord will appear to gather people out of them, but never to establish, or keep people in them, Thus Will. Pen Reas. against Rayl. p. 108, 109.

Now whether I have not sufficiently discharg'd my self from those things whereof William Pen hath accused me, I shall submit to the Judgement of all impartial men. And since the Quakers have appealed, whether they ought not to be concluded by their judgement to whom the Appeal was made, especially this position of Will. Pens. Being considered, (viz.) That to which an Appeal is made, must be capable of giving an infallible Judgement, and so a true Judge in the case, or else the Appeal is foolish, Will. Pen Spir. of Tr. p. 78. Yet lest Will. Pen (who abounds with shifts) should not stand by his own Doctrine, but abuse the world with such Glosses, as neither his words nor practice will in any wise bear, it will not be amiss, to Anticipate such Attempts of that man of confidence, To give some account of an Appeal, which was once made against Will. Pen, to the Quakers at the Bull and mouth; The persons appealing, were, (after some scornfull Treats) put off, with this answer, That Will. Pen had answered it, in his winding-sheet, which Answer, I shall give you in his own words.

Doth he own our Authority? Then his Appeal is something, If not, He Appeals Idly, and unjustly, But since he doth seem to Appeal to them, And supposeth them, to have a right to deal with me, It is apparent, That he owns it (that is, their Authority) so far as concerns Judgement betwixt us, Paul therefore Appeal'd to Caesar because of his ability both to know his Case, and to do him right, And therefore in the case of this mans Appeal, Both the light and our friends are thereby judg'd able, and himself, to be concluded by their Judgement, which is this, That H. Hedworth, first Author of the Spir. of the Quakers Try'd, Then of Controversie ended; Is a busie body, cavilling, conceited, proud, wrathfull, equivocating, slandering, yet cowardly man, That loves debate, which is both unable to maintain what he begins, and afraid to own it, when he hath done, Will. Pen winding sheet, p. 8.

By this, Reader, Thou mayest guess, To what little purpose it is, to appeal against a Quaker, to the Quakers; who instead of a fair and just hearing of the person grieved, or examining (as honest men would have done) the matters in difference, shall, I say, constitute the very person offending, To determine, and

Postscript.

give sentence in his own case, such a procedure as this, (I believe) is not to be instanc'd (the *Quakers* excepted) among any sort of men either Christian, or Heathen.

However, since it is so, That *Will. Pen* (in his great wisdom,) hath published such a judgement in print, whereby all men may be acquainted, what Justice there is amongst the governing *Quakers*, It will be requisite, (and I presume *Will. Pen* hath not reason to be offended, it being his own method,) for this once, that a fool be answer'd, according to his folly.

The *Quakers* appeal to the *Baptists*, against *Tho. Hicks*, I would ask the *Quakers* (for so *Will. Pen* hath taught me) whether they own their Authority? if they doe, The Appeal is something, If not, They have Appealed idly and unjustly, But since they have seem'd to Appeal to them, And supposed them to have a right to deal with *Tho. Hicks*, 'Tis apparent, That they own their Authority so far as concerns a Judgement, betwixt *Will. Pen*, & *Tho. Hicks*, for *Paul* therefore Appeal'd to *Cesar*, Because of his ability, both to know his case, & do him right: therefore in the case of the *Quakers* Appeal, The Light, and the *Baptists*, are thereby judged able, and the *Quakers* to be concluded by their Judgment; which (*I may safely say, though not deputed by them to pronounce it*) is this, That *Will. Pen*, the Authour of *Reas. against Rayl.* Then of *Counterfeit Christian Deteſted*: is a buſie body, cavelling, conceited, proud, wrathful, equivocating, ſlandering, yet cowardly man, that loves Debate, which is both unable to maintain what he begins, and afraid to own it, when he hath done.

If against this it be objected, (as indeed it is by *Will. Pen*, in his naked truth) That their Appeal did not intend such a power of Judging in the *Baptists*, That they should Try whether *Tho. Hicks* was Guilty. But for Judgment against Him, And not that the *Quakers* would be concluded by the *Baptists* judgment Right or wrong. Let all men take notice, of the unrighteousnesse of the *Quakers*, who would have a man condemn'd, without being Tryed, But is it the part of a just judge to passe sentence upon a man, meerly upon an Accusation, without a legal Tryall? certainly had I been Arraign'd in the *Quakers* court, especially at such a time when *Will. Pen*, had presided; my Head should not have gone down to the grave in peace, But if this be the method of proceedings (as in all probability it is) amongst the Governing *Quakers*, I do earnestly pray, from such a Government, and Governours, Good Lord Deliver me

Thomas Hicks.

THE END.

Q7 Re- (words come out)

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